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A HISTORY OF
HULL

BY JAMES BROWN



A STORY OF HUMANITY

By GIBSON CALLAWAY ANDREWS

. . . of the . . .

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AND AUTHOR OF

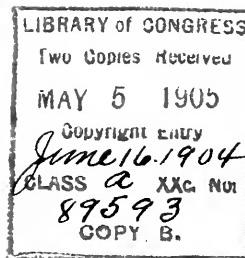
“THE STORY of CREATION”

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PREFACE

This work was originally planned to be a part of "The Story of Creation," but the subject so enlarged in the author's heart and mind that he thought it would be better to make two books of it, hence it is that this begins with man at the close of the sixth day of creation, his antecedents up to which time being treated in the former work. To get the scope of the author's views on the whole subject it will be well for the reader to have both books. And then the great subject is by no means exhausted.

"Thou Book, laden with the truth of ages,
Go bear witness before kings and sages,
In obedience to duty's call,
Faithfully testifying unto all."

THE AUTHOR.



THE AUTHOR.

CHAPTER 1.

Life in Eden.

According to the holy record Adam and Eve were created on the sixth day, perhaps in the afternoon it was, and united in marriage on that day. Then the ensuing period of time was the night of the Sabbath, which was followed by the Sabbath day, as we commonly say, the holy Seventh day of rest for man and all of his beastly servants.

That their first night being left alone, or to themselves only, they talked together happily of the wonderful experiences they had come through and of their present happiness, of their high appreciation of each other, and of each other's society. "I wished," said Adam, "so much for you, for your company and for your valuable help." "So did I," she said, "for you. I was so afraid without you. I don't see how I could have gotten along without you, without your protection and your help."

Never since have any two lovers been so happy. Nor did they fail to talk of the glorious visions they had had of God, of the angels, of the open heavens to them, and of all the happy instructions the Lord had given them. Then after rendering prayer and praises to Him, as best they could, they surrendered themselves to rest and sleep for the night.

It was truly an interesting scene to see those two innocent ones, apparently unprotected, sweetly resting there alone, and no other human being in the world; and yet they were not afraid. No lock, no house, no guard, though they were perfectly safe. Their Beloved didst cause them to lie down in peace and sleep, and dwell in safety. Ps. 127:2 and 4:8. Angels gladly watched over them while they slept happy in this their new charge. Neither did they sleep nor rest too long. After nature in them was satisfied with sleep and rest they waked, as we all do, whether automatically or providentially.

It was now the morning of the Holy Sabbath, the first that ever downed upon creation. A beautiful, lovely morning it was. So sweetly quiet, too. No whistle of boat, or car, or shop, or rattling of wheels, or crack of gun, or sound of axe, nor other artificial noise of any kind grated upon their happy ears. All nature in happy repose seemed to sympathize with them in the sweet Sabbath rest.

On rising each of them indulged in private devotions to the Creator and Giver of all things, and sometime before they partook

of their morning meal they had vocal praise and prayer together. And the Father of all men durst not take a meal without asking a blessing upon it. Nor was he ever in too great a hurry for that, nor abashed to perform that ceremony.

By and by in the rising hours of the forenoon they resorted to that dearest of places to them—the tree of life—and rendered to the Lord a pure, lively, grateful service, and were the more delighted to find that they had powers in themselves to imitate the angels in their sweet lays. For the Spirit of God did help them much. Job 22:8. They soon learned to express their feelings in their own words, and when they found they could set them to the heavenly music they were most happy indeed, and the more did they praise the Lord. The Lord Himself was delighted with the improvements they had made in their holy devotions and said, "Well done, for you both."

Then all the angels present joined in a grand doxology. But Adam and Eve were so overwhelmed at the majesty of the music they durst not try to follow them. They were too full to sing though anyhow, but when the repetition of it began they joined in and followed clear to the end, and were filled with joy through and through. The Son of God Himself pronounced the benediction and said to the man and his wife, "You may now go and eat the fat and drink the sweet of Eden (Neh. 8:10) and come again this afternoon to the tree of life to worship and we will again meet with you." Then the heavenly host became invisible to them.

Adam and Eve remained in silent wonder for quite a while, thinking on the glorious things which they had seen and heard, and what they had learned, without feeling disposed to eat or drink anything, then retired to that place they had selected as a home on earth, having an idea of a heavenly home.

At the appointed time they came again for worship, sang and prayed for quite a while, but their heavenly friends did not appear. This tried their faith very much. "Do you suppose," said Eve to Adam, "that we gave them any offense this forenoon?" "I hope not," said Adam. She said, "No doubt but our entertainments were very poor in their sight." Adam said, "The Lord knows we did our best, and I do not think He's offended with us." They sang and prayed again. Soon the heavenly choirs joined in with them. Then they were so happy to know they had not offended them! The Lord said, "I took this course with you so that your own powers being taxed you would the more improve them." They were more than glad to know that His delay was meant for their good.

After the services they remained in silent meditation for a time, thinking on these things. Having had such spiritual delights all things else seemed more precious to them, as gifts from

the same source. James 1:17. And truly did all nature seem to smile in benedictions upon them. When that Sabbath drew to its close they were filled with very happy reflections, having the comfortable consciousness of God's approval—present reward of duty done. Thus was the first Sabbath on earth spent—a living precedent of all the rest.

CHAPTER 2.

Life in Eden—Continued.

After a good night's rest and sleep they rose early next morning. Not our Monday was it, however, but what we now call our Sabbath, Christ having passed over when He rose from the dead, the day of holy rest and of Sabbath worship, to the first day of the week, as He often said, "The last shall be first, and the first last." So has it been with the day of sacred rest ever since He rose from the dead.

After their personal devotions, family worship and breakfast, they adjusted themselves to their week-day pursuits; for though all the world was theirs yet they could not consent to be idle. Adam proposed to walk through the garden to get a better plan in his mind for his work. "To dress it and to keep it." Gen. 2:15. Eve proposed to go with him, and said, "I, too, wish to get a clearer conception of my part of the work as your helpmeet." Gen. 2:18. Then Adam kissed her, because she said it so sweetly and with such grace, and, too, a holy tear came into his eye because he was so thankful for her.

As they passed along through the middle of the garden she said, "O, what nice fruit on that tree!" "Yes," said Adam, "but that is the tree whose fruit is to us forbidden." "Ah! Then I won't touch it." Gen. 3:3.

Presently a deer and his beautiful mate sprang up out of the grass, circled around, then paused to view the beautiful human pair. "What," said Eve, "is the name of these pretty animals?" You know she was not present at the naming of the living creatures. Adam knew their names and their natures, too, so he could tell her. "La! what pretty birds! What is their name?" "That is the bird of Paradise, the prettiest of birds, yet not the sweetest singer. Some others excel him in the volume and richness of their songs."

By this time they had come to the river Euphrates. Gen. 2:14. Here was a bluff around which the river gradually curved, describing a semi-circle. Adam said: "But a few days ago I stood

on this spot with the Lord and gave names to all living creatures, except yourself. How I wished for you then!" Gen. 2:20. Here they paused, viewed, talked, loved, joyed, while mighty thoughts of their future prospects passed through their minds and hearts.

On this river were the widest and most lovely valleys in the garden. They were highly delighted with this river and its beautiful valleys. It was truly a pretty scene. On either side of the river were very many beautiful green trees. The water was clear and placid, abounding with fish of many kinds.

They followed the stream up to where they had a fine view of the mountains. Now these mountains were far more beautiful than any mountains have ever been since the flood. In that part of the garden the forest abounded with sweet nuts of many kinds, while out in the meadows were a great many fruit trees full of delicious fruit. None of it was wormy, nor knotty, nor gummy, neither did any of it spoil in any way, for the atmosphere was too pure for that. Moreover, while Providence provided enough for man and for every living creature there was none to waste.

With becoming gratitude they gathered as many nuts and as much fruit as they wanted. Eve improvised a table, Adam gave thanks, and the happy pair ate their well prepared dinner in the presence of God and angels.

By and by, returning by a different route, took in all the scenery they could. All the animals seemed to be in sympathy with them, showing honor to their newly constituted lord and mistress. When returned Eve suggested how they might improve their home by trailing the vines, adjusting the boughs of trees, and arranging flowers. Adam entered heartily into all of her plans, and helped her in them all. Eve said, "You are so good! It makes me love you so much!" And she gave him the sweetest kiss on her lips, and prepared him the nicest supper she could. After much happy conversation and family and private devotions they retired for the night, having had a happy day well spent.

Adam slept very soundly. Eve noticed, on waking in the night, that he was excited in his sleep, but was too kind to wake him. In the morning she asked him about it. He said: "My dear, just before we were married, I had a remarkable dream. It was about you. It all came to pass, and last night I had another." "What was it?" "I saw our children. They grew to be large, like you, and I, dear, dreamed they increased to a great multitude of people, spread over all the earth, and subdued everything before them." "My lord, Adam! How could such a thing be?"

They durst not be idle this day either, or consent to begin without the personal morning prayer and family devotions, for guidance and blessings through the day, and their communion with Heaven was sweet all the day long. After their morning repast on well-ripened fruit, nuts, melons and sweet sugarcane, this morn-

ing, and a lovely morning it was, the dew-drops sparkling like gems in the sunshine, they wished to walk again. They did not care for getting their feet wet, for hose and shoes were not in style then. None wore shoes, not even the horses. There were no dead thorns nor decaying sprigs of any kind. They could walk with freedom, run, leap and play with each other on the ground anywhere, for it was covered with a low, soft grass, variegated with tiny flowers, and that even under the large flowering plants and forest trees. No queen since has had such a carpet. Matt. 6:29.

Out afore the dew had dried away they walked over some very beautiful undulating land, dotted with lemon and orange trees, came to a very large and a very pretty orange tree. Its foliage green, growing fruit and yellow, ripe oranges, dotted all in among the rich green leaves. Eve was completely delighted with its perfect beauty as well as with its splendid fruit.

was in the shape of a cone, had sweet, pure white blossoms,

Soon they came to a beautiful river, the Hiddekel, or Tigris. Gen. 2:14. Here, for the first time, Eve saw the gold-fish. They had so many cunning ways and withal so gentle, she was quite captivated with them. Indeed they were pretty. Eve said they were sweet.

Farther up the river they saw some speckled trout. It seemed that they had swam down the river from the mountains a purpose that they might see them, for all these waters were connected with the main river above the garden which had its source in the very roots of the mountains, hence those waters were clear and sweet.

And they saw some birds, the like of which Eve never saw before. Being quite gentle, she played with them. They could almost imitate the human voice. This pleased and amused her very much. She teased them to hear them talk. They tried to say everything she said, which amused her all the more. She asked Adam, "What is their name?" "That is the Parrot."

Going back a different way they had many other fine scenes, and found some of the very prettiest and sweetest of flowers. Eve gathered some of them. Adam explained to her their names and their natures also. The Lord was very close to them in those Edenic times, and He helped them to understand everything needful for them to know. Plucking some blades of grass she tied them together and carried them home with her. Taking some of the toughest leaves she could get made her some vases for them. So happy was this second week-day spent in Eden.

CHAPTER 3.

Life in Eden—Continued.

On the following day they walked further up the Euphrates than before, for Adam said he thought there must be some grand scenery there. So they found, for they came to some beautiful rapids, and at the head of the rapids was a very high cliff across the whole channel of the river, causing a lovely falls, dashing the water into spray on the rocks below, producing many beautiful colors in the sun's rays shining through the mist in rainbow splendors.

Climbing to the top of the rock they found a splendid scene. The whole bed of the river was rock, from side to side, for some distance above the falls, with a number of grooves splitting the current into as many streams, each of which they could easily step over. After playing upon this pretty rock and in these clear waters as long as they wished to, they passed on.

The opposite bank being clothed with so much beauty they were enticed to cross over the river to see it more fully. Out from the beautiful scenery along the bank of the river was an exceedingly beautiful plain. Crossing this plateau they came to another river, the Gihon. Gen. 2:13. This was a very long river. Circuitous was its course, describing almost every point of the compass, finally making its exit to the sea through what for centuries has been called the Syrian desert. The same was it that did compass the whole length of ancient Ethiopia, or Cush, which is now known as western and southern parts of Arabia, which was in those virgin days of the earth a beautiful fertile country, well watered by the peaceful Gihon and its tributaries, but now for ages has borne the marks of man's sins, is suffering some of the curses thereof, as a warning to others. The expression of the sacred text implies that it was the longest river that went out of the garden. Its primitive office was to water and refresh the western part of the garden.

They followed the course of this river to the south border of the garden. Just below they saw some alligators and other ugly looking monsters of the waters. On either side of the river below the garden were tigers, camels, elephants and lions browsing on the grass, while others were lying in the shade and some playing in the water.

It made Eve shudder to look at them. Adam told her notwithstanding they were so large and strong, yet they did not want to hurt her, and that the Lord would not suffer them to come into the garden nohow. When they had gone a little further, walking along on the inner border of the garden, Adam touched her on her

shoulder and said: "See those two birds out there. They are Ostriches, the largest, the strongest and swiftest on foot of birds, though not very pretty."

In this part of the garden were cocoanut trees, with well-ripened fruit on them, and bananas, grapes, muscadines and scuppernongs, with which they refreshed themselves while they rested in the shade of the trees and vines. Here they sang some of their prettiest and sweetest songs in praise to Him who had furnished such beauty to regale their eyes, such sweet music in all nature to feast their ears, and everything to satisfy their wants.

On the way home they saw some monkeys, which amused Eve with their funny tricks. Soon they came to a bend of the Euphrates, but finding no convenient place to cross, they went up to the falls, where they crossed that morning.

The next day, not feeling disposed to walk out, they remained about their little home, making such improvements as were suggested to their minds. But the day after, feeling desirous to get still better acquainted with their surroundings, they took a stroll along the river Pison. Gen. 2:11, 12.

In the bed of this river were a great many pretty things, as the onyx stone, idellium and gold and silver. The gold was excellent in quality, but they were not tempted to take any of it, cared no more for it, or silver either, than for the basest metals, only gathered some of the prettiest stones to carry home as curios.

The reason, I suppose, the text says, the gold of that country is good is because it was not known in Moses' time to any commercial people; that no traders then traveled in Havilah. This perhaps is why special mention is made of the quality of Havilah gold. The very expression shows, so I think, that it means Havilah in Armenia, which name remains there to this day, and the land has ever been rich in gold and other metals.

Pison flowed between Euphrates and Tigris, or Hiddekel, until it passed south of the land of Havilah, the ancient, when it formed a lake without any visible outlet. This river was so shallow they could wade into it anywhere with safety, so transparent they could see the bottom of it all along. Its banks were low and of even width from each other all the way and its channel of equal depth, so they could easily cross it anywhere. Small, green growth lined its banks and on the one side "was the tree of life," and on the other the tree of death, of the knowledge of good and evil, or evil, in contrast with good, opposite it. In this river they took their baths. The same is it that did compass the whole length of ancient Havilah.

It being so shallow, so pretty in its channels, its banks so beautiful on both sides, its water so clear, they followed it far upward and came to the same precipice that crossed the Euphrates. Here was a fine scene. The falls were gentle and noiseless, the water

descended perpendicularly, was changed into mist, dropped as softly as a bridal veil, which it resembled. Here at the top of the precipice they had a fine view of the garden and of all its surroundings. It was a very gem of beauty, well set in surroundings of extensive beauty. Now they followed the Pison to its source, which was a large, beautiful spring. And on they went to the north wall of the garden. Here they saw a very large river pouring its whole contents over the walls into the garden. Such a large river they had not seen before. A grand scene it was, especially its roaring falls. This was the great river of Eden, prepared in creation's hour, to water the garden. Gen. 2:10.

But a short distance from the wall it sank underground. They were almost afraid to walk below it for fear they might fall into it by the hollowness that might be under there. Some distance below, finding the ground was firmer, they passed around below the chasm and came to another very large spring of beautiful clear water; out of which another river of the garden flowed. On then another beautiful large spring, and another until they had found the four heads of Eden's four rivers. Then followed each of them to the precipice they had seen before. Now they understood the one great river was parted underground and became four heads, which were the sources of the four streams flowing through the garden. Gen. 2:10.

"A river went out of Eden to water the garden. Thence," that is, in the garden, "it was parted," the division would have to be under ground, for it as the text saith, "became four heads" (R. V.) That one river was parted so as four other rivers rose in the garden from it. It had, as it were, to die to give birth to the four. The first was lost to sight after entering the garden; the four it became could be traced no farther back than in the garden. The water of the first having filled its mission, as did the four which sprang from it, flowed out of the garden, rushing on to its destiny in the volumes of the four. And doubtless the same quantity of water, ever since the flood, has found its way from the mountains by the Euphrates and Tigris to the sea.

From these high lands they had extensive views of the surrounding country; could see very far down the courses of the rivers following their winding ways, widening the more from each other as they wended their ways to the seas below; could see, also, quite a distance east and west. In the north were the mountains of Ararat, west Hermon and Lebanon, east numerous others. A beautiful and lovely scene it was. Truly an Eden, which means delight or pleasure. No touch of sin had yet marred her face or its curse deformed her beauty. Its beauty, sweetness, loveliness, its happiness, exceeded any description I can give you. It was "the garden of the Lord." Gen. 13:10.

Descending to the precipice they viewed the falls of the Hidde-

kel. These were the most noisy of all the falls, as the name of the river signifies, roaring rapids, continued all the way down to the plain below. At the falls of the Gihon the declivity was divided into steps, by which they descended to its valley below. This valley was characterized by its name, which means grace. It favored them with the easiest traveling of any other place. It naturally suggested, as on their visit before, lower down, much matter for spiritual reflections, and furnished heavenly enjoyment. It was a fine place to behold nature in calm repose, and to meditate upon that state of eternal peace of which they had had many intuitions. It was indeed a sweet retreat, such as blesses the soul in closet privileges when earth and heaven are close akin.

The name Euphrates means that which makes fruitful. Here were the most fertile valleys of all the garden.

The Pison all its way was a picture of a happy life. After passing the confines of ancient Havilah it changed, as its name signifies, widening at the mouth into a round lake which had no visible outlet. It ended in a circle as a happy life, according to God's standard of happiness, has no end.

It was a type of the river of life, as was the tree of life on its bank, of the tree of life in heaven. Of either no sinful person was ever allowed to partake. Adam and Eve were not allowed to touch that tree after they sinned. When death entered this world it fled the earth, and Abel was the first to eat of its fruit in Heaven. All the rest have to wait until they get to Heaven before they eat of it. Rev. 22:14.

The garden had beautiful natural walls on all sides except on the east. Here after they were expelled from the garden the angel sentinels were stationed along this line from end to end, each projecting a flame, as a sword, in hand to keep off all intruders; guarding the interest of their government. When Abel died they were relieved and accompanied his happy soul to heaven.

These walls were laid off by the four cardinal points of the compass, for it was to resemble that blessed city above, which lieth four square, of which it was a type. Rev. 21:16.

Where the rivers poured over the south walls a beautiful falls was made by each of them. Here the happy groom and bride of Eden spent many sweet hours together watching and gazing upon the retreating waters of the garden which had done them such good service—and yet filling them with delight—rolling on in their happy mission blessing other parts of the earth.

One day while out on the Hiddekel river, Eve saw for the first time the serpent. It was the connecting link between the human and the real animal. It stood upright, walked erect, could more closely imitate the human voice than the parrot. His beauty attracted her. He was apparently harmless, had no poison under

his tongue, nor sting anywhere. Little did she think of the woe he some day would be a tool to bring upon her. But you know the devil chooses things which appear harmless by which he deceives people to get them to do wrong. And when one person is tempting another to do something which is wrong, will say it is no harm. Thus better informed persons often lead the less informed to do wrong. And when curiosity is excited the thought of learning something new is often the first step to plucking forbidden fruit.

There were only two of these creatures created; a male and a female. They had access to the garden, were gentle, ate the same kinds of food as man did eat, and were the most intelligent of all the beast of the field. Gen. 3:1. The serpent of destruction is often unexpectedly in our midst, we would do well to be always on guard.

One day Adam proposed to Eve to cross over the Hiddekel, which they could easily do on the rocky shoals. There, just outside the line of the garden, he showed her where he was when he first saw the light. "Yes," said Eve, "I remember the very spot I was at when I first saw the light. The Lord explained it all to me that day. And the first time I saw you you were lying in the shade of the tree of life asleep. I thought you were the most beautiful object in the world." "And there I first saw you," said Adam, "and I thought you were the prettiest thing in all creation."

They often visited those spots of earth, which, as it were, gave them birth;

For the love of place,
Is born in the race.

It was an addition to their happiness. Even in after years when grief had overwhelmed them they would often look back to those dear places with a pensive sigh. It has constituted much of the pleasure of the human family since; as it is said in 1 Chron. 4:22: "These are ancient things"—relics of a distant past. The revised version says: "ancient records." If so, they were made by Judah. And the data preserved providentially among the tribes. It is clear then that there were written records before Moses. And much esteemed because of high antiquity.

We should never, however, be unduly attached to any earthly place or thing. "Set your affections on things above, not on things on the earth." Col. 3:2.

Adam was created outside of the garden, for man's sphere is the wide world. Eve was created in the garden, for woman is compassed by a smaller sphere. When the Lord brought Adam into the garden it was by the way of the east. And when he sinned He drove him out on the east side. Here he tilled the soil from which his body was made.

Long years after this Jacob, in search of a bride, crossed the bed where once the sweet Gihon flowed through its valley of grace. Which once was sweeter than Arabian spices of modern times, but now a trackless desert, on account of man's disobedience to God's laws. In this peaceful valley the first of men and the first of women often prayed and obtained gracious answers. In it Enoch walked oft and talked with God. In it Noah prayed and found favor in the eyes of the Lord. Yet after all that, man's evil doings spoiled it all.

Now having seen all the rivers of the garden, their falls, their sources, and so many of its beautiful landscapes, they much better understood all their surroundings, and were better prepared to carry on their pursuits; which they decided to follow more closely the coming week. Now at their little home for a sweet night's rest they talked a great deal of the beautiful things they had discovered in the garden, and of the wide world outside they had viewed with so much pleasure, and were filled with wonder at its vastness.

CHAPTER 4.

Life in Eden—continued.

It was now exactly one week, on this day, since their creation. Many holy reflections, therefore, passed through their minds. And through their hearts, too, from the fact that it was just a week since their marriage on that happy day. It furnished them much pleasure to look back through the happy days of their married life, for each of them remembered how lonely it was to be alone, before they found each other, and were very thankful to the Lord for each other's society. And the whole week had been like a pure sweet courtship.

With these pure, grateful reflections, they concluded to take that day as a celebration of their creation and marriage. It was well too, that they did, for it was a fine preparation for the holy Sabbath, the day after this. Sure a sweet night's rest and sleep followed a day so well spent as that. Early in the morning they arose; for they did not wish to waste any of the precious time from the appointed duties on the Holy day.

After private prayer, and family devotions, they enjoyed their morning meal, and at the proper time went to the tree of life for public worship: for such was the divine order of training the race in religious duties.

Sang, prayed and conversed much on holy subjects for quite a long while, expecting the Lord to meet with them, but did not realize His presence. Waited a while longer, loath to leave the

place. Yet finally left without any manifestation of His presence. As they walked away, were very silent, wondering why it was thus, each promising the Lord to do better.

Coming again at the regular time for the afternoon service, scarcely had they begun before the place was filled with the heavenly host. The Lord told them the reason why He had dealt so with them was to draw them out into a higher preparation for His service, that they might be able to do, and bear, all His will concerning them. That they should never be discouraged, even if they could not see His working on the right or left. Job 23:8-10.. 1 Cor. 15:58. Then were they exceeding glad to know that He had such loving thoughts of them.

They spent the following week about their little home, giving due time morning and evening to private prayer, and family devotions; neither of which did they ever under any circumstances whatever neglect; making such improvements as from time to time were suggested to their hearts and minds. Spending much time also every day in holy composition, as songs, prayer for public service, and music, so they could, as they thought, render better service to the Lord. Under such holy rules of living, their faith, hope and love grew exceedingly. So did all their mental faculties develop under study and practical application.

The Lord Himself smiled, as it were, upon them and every day's experience brought them fresh tokens of the divine favor. A happy week it was, too, in all their social enjoyments. One reason why life was so happy in Eden is, because they had a perfect immunity from sickness. There were no fevers, no contagious diseases, no rheumatism, no neuralgia, no consumption, not even a cold; no aches, no pains, no indigestion, no fulness of stomach after eating a plenty, no uneasiness of body, of mind; no melancholy, no fear of ever lacking anything needed. Their supplies were plentiful and every way suited to their health and constitutions, to their perfect happiness in body, mind and spirit. They were well, strong, vigorous, and contented.

CHAPTER 5.

Life in Eden—continued.

In due time, when the next Sabbath came, it found them at the tree of life for the morning service, delightfully practicing songs, and prayers they had composed. The Lord was consciously near to them. They felt in themselves that they were divinely helped in all of their exercises.

They saw a pathway of light and glory opened through space, as

it were, into the spiritual Heaven. And there they saw a great white throne which had three seats. The Father sat in the center, the Son of God at His right hand, and the Spirit of God at His left hand. Ineffable glory, as in rainbow splendors, encircled the crown of each of them, and under the throne was a cloud exceeding white as if it was composed of rolling pillars of finest vapors as when glistening in the sunlight.

The splendid glory of the three persons of the Deity far exceeded the sun in his best moments; and all around the throne were angels, shining in glory and beauty, praising the Lord for His wisdom, power, and goodness; and for His wonderful works of creation: and when they came to the creation of the man and the woman they raised their mightiest strains and said:

"Praise Him, for in His image He created them—After His own similitude He made them; Praise Him, for though little lower than the angels, an immortal Spirit He gave to each of them; Praise Him, for though out of the red earth He took them, he breathed in them a living soul from heaven; Praise Him, for His spiritual offsprings they be, and they are become our own younger brothers."

The Lord told them "that the rainbow indicated peace, and good will to earth, and the cloud signified that the peace of God was beyond any interruption; that while the lower side of the cloud was dark to them, the upper side is always bright and beautiful. And however pleasant might be their earthly possessions, they must not set their affections upon them; but keep their hopes above the clouds. And if they would so live, loving God with all their hearts, and each other as themselves, and doing as they would be done by—if the conditions were reversed—and keeping all of His commandments, by and by, when they had been tried on earth sufficiently long in His service, that He would take them above the clouds to live with Him and their elder brothers—the angels—and in that transit they would lose all that is peculiar to earth, soul and body, both should dwell together in never-dying light. But that they must live on the earth until their children after them should be fully prepared to live in all respects without them, and so would it be with each successive generation after them."

Then Adam asked Him "why those two angels nearest the throne ranked so much higher than the rest?" The Lord answered, "I made them so; and besides that they have been of special service to Me. There were three of these mighty sons of power at first; but one of them did so badly I had to banish him—Is. 14:12—Lucifer, son of the morning, the brightest of the order. These two are Michael and Gabriel.

"We all here did great honor to My only begotten Son when He finished the works of creation, of which you are a part. Lucifer

became envious at that, which was the first born of evil. He rebelled. Said he would set up a kingdom on the sides of the north and be equal to the most high. We then gave orders to Michael and Gabriel to bring him into subjection. When he understood that, he drew one-third of the ordinary angels into a rebellion after him. And there was war in Heaven. Michael and his host fought against the dragon Lucifer, who did like a dragon—a flying serpent carrying poison with him. He is also called Satan, and the devil, while Gabriel held the post around the throne, with the remainder of the loyal angels. The dragon and his host were overcome."

In that war were neither sword nor scimitar, neither dead nor wounded, nor stain of blood upon the field. But there was a mighty rushing together of wings, any one of which had power to sweep a continent. Opposition to tremendous forces brought to bear one against another. Many a brave attack was made, many a bold stroke was given. It was a close fight. Nor could you have told one side from the other but for their countenances. Those on the side of the Throne had an innocent look; while the others had a sense of wrong and guilt depicted upon their faces. As quick as thought they recognized the one from the other. Either Michael and his host, or Gabriel and his, were as strong as Lucifer and his. Lucifer and all his rebel host were routed, and cast out. Being cast out he raged with envy and malice full and roared like a lion.

"Henceforth we call him Satan, for an adversary he is. We also call him the devil, for he is always seeking, seeking still, some mischief to do. And we call all of his angels devils. He envies the throne of the Son of God, does Him all the mischief he can."

"You wonder why I did not exterminate them all. But I will overrule all the mischief they do; will make it result in good to My throne, and to all My loyal servants. So all the devils shall worry themselves but in vain. Only in vain against My Son, and in all their attempts against those on His side. And henceforth all those on earth, who suffer by misfortune, he may cause to come upon them. when they have overcome shall reap eternal good thereby. Beware lest he cause you to sin. He will if he can. Then you will be ruined. I banished them to the utmost confines of My kingdom. Would you like to see them?" They said, "We would."

So He parted a way for them, and so assisted their vision that they could see them. They were in a miserable abode. A world of darkness it was. Outer darkness, utter darkness, relieved by no ray of light. Darkness which could "be felt," painfully felt. It looked like at some distant age it had all been burnt over, and charred by very great heat. The hideous old looking walls, partitions, floors, and all else seemed to be so dry and firm that they

could never rot. It was revolting to behold. It looked like a world in ruins. These prisoners had the form of angels; but had turned to blackness like their dark abodes.

This world of blackness throws a dark atmosphere all around it for quite a distance, so the unfortunate travelers thence have to go through darkness before they arrive on its crust.

When poor lost souls leave this world the devil, or his angels, have them in charge. When out of earth's atmosphere they go north. The flight being great, and when they reach the atmosphere of hell the air is so peculiar it impedes their progress, so they tire and are glad to light as soon as they find anything to rest foot upon. In this dark atmosphere they trudge their way on foot towards, in their ignorance to the contrary, the great prison walls of the place of outer darkness, weary and faint in such painful air and distressed from the evil nature of their situation.

In these dark regions are some poor meadow lands with some scattering trees, and shrubs, and grass, with harmless animals, and some sluggish streams of dark colored water; by these disappointing streams, the poor tired travelers stop, sit in weariness trying to rest. Now a cat of dark color comes and rubs around their feet as if she is glad to see some of her old family folks and wishes to comfort them. But finding no rest, they conclude to go on their miserable way. Now a dog comes dangling and fondling around them as if he was glad to see them, and would help them if he could.

Now, these animals were never on earth, but resemble man's animals, and their office is to remind the travelers of their cruelty to their domestic animals; a sin only a few ever appear to think of. "A righteous man regardeth the life—lawful rights—of his beast; but the tender mercies of the wicked are cruel." Prov. 12:10. The best from the wicked is severe. Nu. 22:28; Lu. 13:15.

The dumb creatures seek no revenge, neither here, nor there, for their bad treatment; are apparently happy in freedom now while their former owners are now miserable. It intensifies their sufferings when they are reminded of the fact they kept the dog poor and miserable here. That their mule was poor and hungry, and weak, but they slashed him on anyhow. And made him stand out in the cold long rains, wet, cold and starving. Likewise, the poor horse. The cow, too. But He who gave them to them requires a settlement for it all now.

Now through this region, they face the gate. Hell's gate. Look up at it. It is exceeding high, so are the old dismal looking walls which run north and east farther than their eyes can see; now their eyes are somewhat adjusted to that darkness and can trace the walls for a long distance, yet it is only a little of their great length. They pause, and hesitate. Think the way they have come is so bad they don't want to go over it again. That it can't be

much worse within. So when the gate opens they are voluntarily drawn in.

Just before them is another old charred wall, a corridor running along the wall north. This they go in in misery. Now come to a hallway leading to the east. This they take. Off to the north are great fields of old charred partition walls making separate divisions for miserable lost souls. In these they may see relatives, and other old friends, but can't get to them. Now some of their children gone in before them see them, and cry, "Come this way papa!" But the poor old fellow can't get to them; and is so miserable he don't care if he can't. On he goes through this miserable hallway until he sees another fully as bad, or worse, leading to the south. This he goes. O, how dangerous! As dark corridors from the east open into it—full of dangers are all these. How dreadful is this place! Now he fronts a broad breadth of long sharp steel points—fearful—just high enough to take his person, if he proceeds. How, he hopes no one will force him against them. But how shall he escape?

While off to the east through an open space are dangerous, dark rocks and dreadful precipices. Now to the west he sees an entrance into a place as a large room, of regular square form, with no entrance except that shutterless opening—which is a perfect door yet is never shut. He enters but more misery waits for him. Here he sees poor souls who have been unfortunate in this world mourning bitterly over their losses.

He says to one he used to know, "Can you tell me how to get out of this old place?"

"I can't," she says. "I've been here twenty years, and can't find any way out, and I've given it up—to lie here on these wretched rocks." He thinks, however, he will get out of this whole place. But alas, he can't find where he came in at. No one ever finds that place any more. Now he wakes to the fact that he is lost! In hell and can't get out! Indescribably miserable.

Following, in vision, this wall eastward, in the far east, on the south of it, they saw a great abyss. Out of it came a grievous wind, with a dreadful roaring sound. All around, as well as in the pit, was there the very "blackness of darkness." The mouth of the abyss is so dreadful no one ever goes into it voluntarily. None enter it except those who are overcome by a force greater than their own power of resistance. It is for hypocrites, and the baser sort of sinners, who never make any pretensions to religion. "Mist of darkness," "smoke of torment," which ceaseth not, no not forever, and ever. This is the greater damnation. Lu. 11:29-32. in Matt. 22:13 the reference is to a well-lighted apartment filled with happy guests, and one, an intruder, is set out of doors where no light is. So if the light of the soul goes out it is such a situa-

tion. It is total darkness. Who can tell how great is that darkness? How terrible is that calamity!

Hell is a fearful reality. But there is no such place as purgatory. Purgatory, so-called, is only an invention of men to extort money from people, especially when their minds are weak on account of trouble.

In the bottomless pit the doomed culprits have ever a painful sense of sinking, and can find nothing to rest foot upon. They have to keep their miserable wings poised all the time, and at every jostle have to exercise them to keep from sinking. So they get no rest. Its atmosphere is hot and sultry, filled with a fine smoke which is very painful to the eyes. Rev. 9:1, 2. "And the smoke of their torment ascendeth up forever, and ever." Rev. 14:11.

On the south of this they saw, as it were, a world on fire. It had all over its surface a low, blue, flickering blaze of fire. Its atmosphere had the smell of brimstone, its dimensions have never been taken, nor its coast surveyed. When agitated its waves roll high, presenting a fearful scene. But those angry fires and everlasting burnings cannot extinguish the life of the sufferers, for the worm dieth not though the fire is never quenched. Mat. 9:46. God holds the soul in immortality. Ps. 66:9.

They asked, "Of what use are those places?" "They are for the worse and worst cases. For all who sin against the Lord shall be punished according to their deeds. As yet, none have been banished further than the regions of outer darkness; but if they do worse, they will be sent to the bottomless pit: and the penalty of the worst is the lake of fire. And from none of these shall any of them ever be liberated. It takes all of these places, and their grades of punishment, to constitute the place of banishment prepared for the devil and his angels. Its general name is Hell."

"Therefore you both should be warned by the punishment of these, for you too are on trial. It is best for you, therefore, not to pluck any of the leaves of the tree forbidden you, or any of its flowers, or gaze upon its fruit, or desire to know the flavor of it, lest you be tempted, eat, and bring upon yourselves the awful penalty—death."

Hell is different from all other worlds. Was designed for a peculiar purpose. Is well adapted to that purpose. It has had a different experience to any other world. At first it was burnt all over. Those tremendous fires burnt out the bottomless pit which goes clear through it, hence it has no bottom. Each mouth of it at the surface seems to be its only opening, but it opens too on the opposite side. Then all the fire collected in the southeast part of it and formed the famous lake of fire. The like of which is in no other world. And such is the nature of the fuel and of the fire it will burn forever—it will never go out, nor be extinguished. Nor will the internal fires of the earth go out, or be quenched.

until she is destroyed. Long have they burned—ever since creation—and shall we be surprised that hell burns forever? As all the material in the vast dismal regions of outer darkness of this world—Hell—and all around and in the bottomless pit is undecaying, so is this fire. It will burn everlasting. Shall be an eternal fire. Jude 6, 7 verses.

As Asia, Africa and Europe are divisions of this one earth, so those three places are only vast divisions of the one general hell. The one perfect hell. Of perfect woe. Of perfect horror. So a person in any one of those places is in hell. And the lost soul now in its shadow is gravitating toward hell. As Heaven has an influence over persons in this world for good, so does Hell for evil. Men have always admitted this. And sometimes one gets in the shadow of Hell, though on earth they be. And sometimes one feels "the pains of Hell" here in this world. Ps. 116:3. It means Hell, for there is no feeling in the grave, so the inspired writer prays, "Deliver my soul." Sometimes, often too, a man feels like he is carrying the fires of Hell in his bosom while in this world. As Shakespeare represents a guilty one as saying, "I myself am hell." And another, "Within me is a hell."

With so much proof within as well as without us, if one believes not there is a hell, that one must be already under the control of Hell. Satan wants no better joke on them than to fool them to believe there is neither hell nor devil. But the Lord is so merciful, it takes a hard struggle for a soul to get out of its normal state of belief into such as that, in reality. I believe all forms, and degrees, of infidelity are more pretentious than real. There are but few who really disbelieve the Bible on these all-important questions. The natural state of every soul is a state of belief in the existence of God, of futurity—of Heaven and of Hell. Unless taught to the contrary, all naturally believe in future happiness for the good and future misery for the bad. The devil succeeds in getting away from this first and last hold of the human soul only a few of the race. If any so disbelieve, it is by a persistent effort against the voice of nature in themselves as well as against the Bible. But believing or disbelieving, it is sin that destroys the soul which is lost. There they shall either be rewarded or punished according to their works.

Hell is a world in ruins. All who go there are ruined. So they harmonize with the place. Oh, the pity of it, are "fitted to destruction"! Rom. 9:22. The sentence to Hell in every case is immutable. Its execution ceaseth not forever. Escaping thence is impossible. Matt. 5:26. Its final doom is total—takes both soul and body. Matt. 10:28; John 5:29. The Judge will determine, with unerring wisdom, in every case, which part of Hell each condemned one shall be consigned to. Some will be so beastly that it is necessary for the punishment, although it is not physi-

cal but mental and spiritual, should appear as though it were corporeal to answer to them and restrain them from wickedness in this present life.

All these places are prepared for the Devil and his angels; but if any of the race of man shall neglect to do their duty they shall be doomed to the dark regions. Matt. 22:13 and 25:30. If any of them become covetous, false pretenders, hypocrites, wrong widows and the fatherless—2 Thess. 2:10-12—they shall be doomed to the bottomless pit—the greater damnation. Matt. 23:14. And if any of them defile themselves by any abominable, unnatural practice, sinning against their own virtue thereby; jointly sinning against the virtue of others; or in any way sinning against the virtuous rights of others; or in any way intercepting nature in her lawful course in one's own self or in any one else; or practicing any form of fornication, either for commerce or for pleasure only; or adultery; or any violation of nature in themselves; or others by any diabolical art or practices; shall lie, steal, or murder; or commit idolatry; "shall have their part in the lake which burneth with fire and brimstone."

The unbelieving, too, come into this category. It must, therefore, include all grades of infidels. The fearful are also in it, who are so notoriously bad, that others fear them, dangerous ones, ferocious, outrageous ones; murderers of man or woman, or child, or unborn offspring in any stage of existence; or in any way whatever done; shall also have their part in that lake of eternal fire. Rev. 21:8.

In the vast northern regions of outer darkness is the general prison of Hell. The sufferings of lost souls in this are great—unspeakably great—yet of those cast into the bottomless pit are greater: for it is the place of the greater damnation. While those put into the lake of fire suffer most of all. It is the place of the greatest damnation. The smoke of the lake of fire penetrates, it is so fine, into the bottomless pit, and impregnates its air with fumes of sulphur. Smoke cannot intensify the torment of those in the lake of fire; but it does very greatly aggravate the evil case of those in the bottomless pit. There they cannot use hand or wing to relieve themselves of this grievous smoke; for it taxes their utmost strength and skill of wing to keep from sinking. When in the miserable old prison they can stand still, walk, run or leap, sit or lie down on the wretched rocks; though, after they find they can't get out they are so miserable they do not feel disposed to move about very much; more frequently lie down and mourn over the many losses they have suffered and their own sad state.

In the abyss they have no rest—are ever in a strain to keep from sinking. How dreadful is that fear! And besides it is so fearfully dark! While in the lake they are tormented in flame.

Lu. 16:24. And distressed their every motion, as worms in fire. Mark 9:48. Industry's hum, nor sounds of the axe of civilization are never heard in all hell, nor the voice of mirth, but the painful still is broke only by the wail and lament of the lost and the damned in all parts of this dreadful world of torments. Once in my travels I was drawn through a tunnel when the train did not light up. How strange to know my coach was quite full of passengers yet I could not see one of them. I tried to talk to the one beside me, but how queer when I could hear his speech but could not see him. It made me think of the darkness of Hell. We expected soon to be out; but there they do not hope to ever get through—never, never.

Lucifer wanted to be worshiped. And though he suffered so much for it he is not cured of it yet. Pride is hard to kill. Always dies hard. The devil persuades some to worship him now. They don't all know it though. He even got the children of Israel to worship him at a certain time. Lev. 17:7. All that pride in the human heart which desires worship of others comes from the devil—the ancient Lucifer. 2 Thes. 2:4.

When Christ says, I saw "Satan as lightning fall from heaven," (Lu. 10:18) (The revised version says "I beheld Satan fallen as lightning from heaven") I do not think He had reference to his original fall; but meant though absent from you in body, yet in spirit was with you, saw you, saw your work, and rejoiced with you in that hour. So, I think, He is ever with those He commissions to go forth teaching in His name. Mat. 28:20. Rejoicing with them in all the good they receive, and in all the good they do. Col. 2:5. The comparison to lightning, I think, has reference only to the quickness of that fall of Satan, like the falling of the walls of Jericho before the obedient host of Israel. Josh. 6:20.

In creation man was made a little lower than the angels, very near to God; but not so near as were the angels. They are higher and far more powerful than was Adam, even before he fell. The angels that lost their first estate, in that fall, became devils. Lost much of their wisdom and power by their fall, as did man in his fall. They had much cunning, and wiliness, yet not near so much knowledge and might as those who kept their first estate. Holiness makes wise; and increases strength. Man, however, being the offspring of God, in his spirit, gives him a relation to the Lord which angels have not. It is true angels are called in the Bible the Sons of God, but it is true only by virtue of their creation being of God, and is figuratively used, on account of their brilliancy, powers and superiority to men.

Adam and Eve, seeing how these first of all sinners had suffered, they thought they would never do anything that is wrong. Eve said, "I will never touch the forbidden fruit at all." Nor would she, had she not been deceived. She did not sin intentionally.

Perhaps it was worse to persuade Adam into it. Yet under the circumstances, it may have been better for him to fall with her. If he had not, perhaps, she would not have been redeemed.

When these visions were past, they scarcely knew where they were at. Soon found, however, that they were yet on earth—in the garden, under the tree of life. The sun was now going down. And like Moses, afterward in the Mount of Vision, they had not felt the least hungry. And like Moses, and the Christ, still later, they had meat to eat which the less informed know not of. Silently they walked back to their home, thinking on these wonderful visions they had had. Their hearts and minds were so much absorbed in them that neither of them did eat or drink anything for supper. And although their sleep was sweet and refreshing, it seemed to be shallow; for in their dreams they had visions of heaven.

CHAPTER 6.

Life in Eden—continued.

During the following week, in addition to their pious devotions and holy studies, they turned their attention to the heavenly bodies. The weather being fair and pleasant were out much at night taking observations. Noticed the phases of the moon, observed that it took a week to go through a phase. And four weeks from new to new again. Which assisted them very much in keeping all of their records.

At the end of this week they remembered that it was exactly four weeks since their creation; and since their marriage too. The Lord informed them, "that the earth and all the heavenly bodies were six days older than themselves," having been created on the first day. It was therefore exactly five weeks since time began. That four weeks make a month; and thirteen months make a year. However, this is not the exact year; as your children by my help, shall find in due time. As I shall supply all your need, as a general rule, this is best suited to your present conditions. That the year would be divided into four seasons, as they would learn by experience: first spring, which is now to you in this part of the earth—your children shall find it different when they shall travel abroad the earth; second, summer; third, autumn; and fourth, winter. Which will be 364 days, of which you must keep an account and the day following is the beginning, to you, of the new year.

"It takes, as I have told you all along, twenty-four hours to make

a day. The evening, or night, and the morning—or day—are only one day. Or one revolution of the earth on its axis; in its daily course. A complete year is the annual revolution of the earth around the sun. You must keep an account of days, weeks, months, and years. If you keep my commandments, I shall provide for you at all seasons and they shall be equally comfortable to you."

There were good reasons for beginning time at the spring season; it was best suited to new born creation; and to the condition of man. It is, as we know, at that season vegetation springs out of the ground, and nature brings insects, birds, and other animals into a springing condition. The Lord said: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Ex. 12:2. The month Abib. The paschal month—perhaps April—it was. Ex. 13:4. To them the beginning of months; the beginning of the year; and of years. An era. Henceforth it was the beginning of the year to them as a nation.

While in Egypt they must have kept the government time of that country; but now God throws them back upon Hebrew time. The time that had been kept from the first by all the great patriarchs before the flood, and by Abraham, Isaac, and Jacob. The time Heaven had kept since creation. It was the Creator's own calendar. He now enjoins it upon His chosen people—for purposes best known to Himself.

It was now, according to the best information on earth, 2513, if not more, years since time began, and 1491 years until the birth of Christ, which was an even number of years, without an half, or quarter over, or under. They were now required to keep their time by this calendar throughout their generations. To them were committed the living oracles of God and they have kept them to this day.

Our Saviour was twelve years old at a passover, thirty at another passover, crucified at another. He kept Himself to the record. Whether He was born on the 25th of December, or on the 5th of January, or at Easter, we do not know. Nor does it make any particular difference which. It being a cold time, in the weather, caused Christian scholars to agree upon the 25th of December for the festival of the nativity—which suits as large a number as any day could for Christmas. Yet when He was crucified there was a cold spell of weather at that passover—Easter. Cold enough to have a fire. Peter warmed himself by it. John 18:18. He may have been born at Easter. The divine Author saw best, however, not to tell us exactly when.

The beginning of time was, so I think, the beginning of the spring season of the first year of the world. It corresponds with the time of the flood, which was an even number of years; and with the exodus out of Egypt, which was another even number of years;

and with the resurrection of Christ, another even number of years. If the old world kept the chronology by the births of the illustrious ones, who has a higher claim than the most illustrious of all—Jesus the Christ? And we conclude it was an even number of years without a fraction from the creation of the race to its redemption by His death. If Christ was crucified in the spring; if He began His ministry at thirty years of age—in the spring; if He was twelve years old at a passover which was at Easter, His birth was twelve passovers—or Easters—or springs—before that, if the exodus of Israel from Egypt was in the spring, if the flood was in the spring, the new world began in the spring—then it is highly probable that time began in the spring. And an even number of years from the beginning of time to the death of Christ—at the spring of that year.

I believe the beginning of time was the beginning of the first spring of the first year—in that part of the earth where was the first home and cradle of the race, as we have already described. I think it is highly probable that the true beginning of the Christian era was in the spring of that year. The epochs mentioned above are criterions in estimating the world's time. It appears that in God's judgment the spring of the year was the best season with which to robe and bedeck our inexperienced world; and it is a leading factor in getting the true time of the other grand eras mentioned in the Bible. I do not claim to be wiser than others; I am only endeavoring to tell you from the best evidence within my reach, how I think it all was. As to the world's chronology, nothing is known of it, nor can be, except what is found in the handwriting of man. It is obliged to come, if it comes at all, from those who then lived. It is not at all a question of science, or philosophy, but of human history. That which is calculated from our holy Scriptures is by far the most correct known to man.

CHAPTER 7.

Life in Eden—continued.

It has been but a pleasant task to trace the history of the world, and of all things in it thus far; but circumstances, however happy they be, are liable to change. So it was with our first parents. Their very happy conditions did not last. They, like many of their children since, made one sad mistake which brought great changes in all their fortunes.

It was brought about in this way: the bride by this time having become more self-confident, ventured out unattended by the

groom. Satan, who had been watching for an opportunity to make a spoil of Eden, fair and happy Eden, seized upon this first chance. He was afraid to approach her when Adam was with her. Sometimes one is in most danger when alone. A proverb says, "Woe to him that is alone when he falleth." Ecl. 4:10. Pious loneliness may be turned into impiety.

It is always best to watch the shifting positions of the enemy. If Satan had attacked her openly, she would have been frightened away. This he feared, hence he disguised himself. How often do his followers now disguise themselves to do a mean trick? In her walk having gone to the river Pison to take a bath, the serpents we spoke of before were playing in that part of the garden. She had conversed with them before, was not surprised to hear them talk, was familiar with them—our familiar things are often the most dangerous. It is well, too, not to be familiar with those below us. When she came near the forbidden fruit Satan tried to excite her curiosity to know how it would taste and used the serpent to conduct an argument with her against the commandment forbidding them to eat of it.

If Eve had been with Adam instead of spending time with those serpents, she might have been out of danger. They even ventured upon forbidden ground; so vice often intrudes upon virtue. She thought, however, that she was conversing with the serpent only. Did not suspect that Satan—the dragon—had anything to do in it. Therefore was not afraid nor surprised. She argued with the tempter, which she should not have done; ought to have positively resisted it all at once; to have withdrawn, or fled from the scenes of temptation.

The Devil, through the serpent, told her two falsehoods. He tried to get her to believe that the Lord knew that that fruit would be best for her and Adam but was forbidding it to keep them in ignorance, and from rising into a higher state; and that the penalty would not surely come upon them. When she saw this, or was persuaded to believe it, or thought that these new ideas were better than the old—truly they were up to the latest date—She took and did eat. Gen. 3:4-6. What a sad record is that! God's law broken! And that, at the risk of losing life in the act. And whenever it is now broken it is at the risk of losing the soul.

Quickly she carried some of it to Adam to show it to him, and to tell him how nice it was, and what she had learned, and that from a lower source than herself. The wisdom which comes from below is not good for us. Jas. 3:14. "She gave unto him and he did eat." How sad! What bad news from the battlefield! Then all their happy surroundings began to wilt and wither. The tree of fruit forbidden wilted from top to bottom, and died from branch to root. The river Pison on which it stood dried up from its bridal veil to its circle—or sank under ground. The horses

neighed, the cattle kicked up their heels, the sheep bleated, the goats tried to imitate them, the lions roared, the alligators belled, the roosters crowed, the geese chattered, the turkeys gobbled; they all seemed to feel an instinctive air of freedom. The earth trembled as if every part of her was out of joint. Earthquakes rumbled, volcanoes roared, and the rock ribs of the earth were broken asunder. All living creatures seemed to be glad that their earthly master had lost his dominion over them. And it was as an upheaval in all nature else, throwing her very much out of her primitive condition, the signs of which are deeply writ in the earth unto this day.

If the rocks were rent with the rending of the Son of Man upon the cross, may we not suppose they were also rent in token of sympathy with the Creator in the first breach of His law on earth? And more especially as this was the cause of that? It is certainly a reasonable conclusion. If you think it is saying too much, consider what sin did in heaven—what a commotion there when angels fell! And again, after the death of Moses, when God, for a reason, had buried his body in secret, Satan brought up a dispute about it, because he wanted to discover it to the children of Israel, so he could lead them to embalm it, and keep it as object of worship, and Michael, the archangel, protected it against Satan, so he did not do it. Jude, ninth verse.

Poor Adam and Eve saw that they were naked—robbed of their power and dominion over the living creatures—stripped of mercy which had hitherto covered them as a garment of exceeding beauty, and forfeited the right to Divine protection. For all nature showed signs of revolt against them. The sun now scorched them with heat, then a cloud intervened, and the cold wind smote them, for it appeared that all nature sympathized with the broken law against them, as it is written, "He maketh winds his messengers, and flames of fire his servants." Ps. 104:4. That is, God causes the elements of nature to punish those that transgress His laws. Executing His sentences upon them for their sins against their Creator. Thus unfeeling elements defending, as it were, man's Creator, who is also their Creator.

When I first studied geography and saw therein statements about the fearful monsoons, typhoons, simoons, earthquakes, and volcanoes in other countries, I was so glad that I lived in a more favored latitude, but it seems that these fearful things may find us yet. I often think that Providence must have a controversy with these United States as with the nations of old (Jer. 25:31), but many, I know, will try to explain all these things by the effect of natural causes, yet the truth of Divine providence, back of all causes in nature, will stand firm forever. The only way to change an evil chastising providence is for mankind to repent and return to righteousness.

The flies, gnats, mosquitoes, and other insects began to bite and sting them. So they were teased and taxed to the utmost to protect themselves. For this reason they made efforts to cover themselves as best they could. They now felt very sorry for what they had done. It appeared that all their happiness was deserting them. That all their blessings were turning to curses. They were in an evil case. Their consciences smote them. Sin goes not long unrebuked. They felt in themselves a fearful looking forward to judgment, and were filled with evil forebodings.

They observed that the beast of the field, and the cattle, were not so humble in their bearing toward them as they were before. When they went near to the tree of knowledge of good and evil and saw that it was dead, fear seized them lest they should die too. And when they came to the beautiful Pison for water, for here they got their water to drink, and no fountain ever sent forth purer, sweeter water, and found it dry, they were the more afraid.

Adam said, "the knowledge of evil is worse than no knowledge; I wish I didn't know it." Eve said, "I wish I could unknow it." They followed up to where was its bridal veil; it was gone too. Now they concluded that their happiness also had gone beyond recovery. Were so miserable they didn't feel like eating anything; nor could they sleep that night. If they coaxed a little sleep it was interrupted by frightful dreams. The pleasures of sin are short indeed.

Soon the Lord came upon the scene. It won't be long, after sin is committed, before the Lord will in some way or other arraign the guilty. "They heard the voice of the Lord God walking in the garden." "Or "sound of His footsteps." Or nature's recognition of His presence. This refers to the commotion in the natural elements at the place where the Lord manifested His presence to man. It is nature's obeisance to her Lord. Whenever royalty moves around among its loyal subjects, there is a move all along its pathway in every circle of society; so the Bible declares at every time and place where the "Lord of all" manifested His presence to man, there were commotions in nature there and then.

The Lord came "in the cool of the day." Which means, so I think, as we say early in the morning. The Bible frequently, so to speak, represents the Lord as an early riser. When He ordered Moses to come to meet Him, He commanded him to come early in the morning. Ex. 34:24. And when He commanded Moses to do anything it was to be done in the morning, or in the early morning, as in Ex. 8:20: "Rise up early in the morning and stand before Pharaoh." So as His character is, when He comes to judge the world, He will begin early in the morning, at the place He does begin at, and follow the morning all around the earth, and a great many people, like the Sodomites, will be asleep when the time of their judgment comes, and many of them if

awake will be undressed. It will not be then as now, the court allow them till 9 o'clock to make appearance. No excuses will be received.

Adam and Eve from the first were familiar with what is here called "the voice of the Lord walking."

But now heavy was His tread;
And that of His mighty train.

According to the genius of the Scriptures, henceforth, it refers to the usual phenomena which precede the miraculous manifestation of God's presence. Witness Sinai. Ex. 20:18; Horeb, 1 Kings 19:11, 12; Calvary, Lu. 23:44, 45; and "the sound from heaven" in the holy place, Acts 2:2. In the garden the wind acknowledges His presence by roaring loudly in a fair early morn; the earth by trembling and quaking, the reverence of inanimate nature ("things without life") to the Judge of all. A just rebuke to stolid human hearts that repent not, that feel not. All the beasts crouched down at His presence, and Adam and Eve fled for fear of Him, endeavoring to hide among "the trees of the garden." So sinners since flee away at His coming, and hypocrites fear and tremble. None of these want His company; rather see anything else than His face; for sin cannot bear to meet the Lord of holiness. All before this they had been very happy to meet with Him; sin had wrought this sad change in them. If a fellow dodges you it is not that you have done him any wrong; but because he is wrong, and is ashamed of it, which he should be.

But He found them. And the judgment proceeded. He began with Adam. He made the best defense he could. Then Eve; she likewise tried to defend herself. And last the serpent. Poor thing, he had lost the power of speech, and could make no defence. The old cowardly Devil had fled. But his time is coming, and he knows it too. Then as it is written, "the last shall be first, and the first last." So He passed sentence first upon the serpent, then upon Eve, and last upon Adam.

The serpent was not allowed to speak any more, he had made a misuse of that power. Nor was he suffered any more to walk erect, or even to stand on all fours; but was deprived of his feet and hands, and not a hoof furnished him—his locomotion changed henceforth he had to crawl, and that, without legs, even as many worms have, to ease his motion; has to move on his belly by the exertion of his spine—his diet changed, as saith the prophet, "Dust shall be the serpent's meat," and the text here says it also. Gen. 3:14.

The descendants of the woman should ever hate him in his descendants and crush their heads; which has been fulfilled unto this day, as we all see and know. This sentence was not passed

upon the serpent because he was an accountable being, for the all-wise Judge sometimes punishes unaccountable things for an illustration to those who are accountable. One reason for this sentence, therefore, is to show mankind that they should hate sin in all of its forms. And despise all tools of sin. And everything defiled by the touch of sin. As He saith, by His servant Jude, verse 23, "Hating even the garment spotted by the flesh." Even as the Holy Ghost does. That we should all hate the bedding of adultery, whoredom, and fornication—despise all the wrappings of either party to such vileness, and all the coverings of any kind of uncleanness. And endeavor to crush all sin as we do the head of a serpent—or snake.

In the time of the temptation, both the serpents stood in the river Pison opposite the tree of the knowledge of good and of evil, whose fruit was forbidden to Adam and Eve. The devil was using both of them as best he could to deceive Eve by false impressions. The female didn't say anything, but by significant nods, sanctioned everything he said, and for this bit of deceit she was condemned, doomed with the male, and counted unworthy of mention in Holy Writ. And all the progeny of these two were condemned with them, as justly as were all the descendants of the human kind from the one man and the one woman, and suffered by their sin. So as there are no original men; so there are no original serpents. Snakes are fallen serpents.

Suppose it had been the Devil only, why should the Lord curse any other creature that had nothing to do with it? "Shall not the Judge of all the earth do right?" Gen. 18:25. And if it was only the male serpent, why should He curse the progeny of the female, she in that case having had nothing to do with it?

A writer now often says the Indian, meaning all of that race, so the word serpent means all serpents in that kind of an expression. The word in Genesis may be intended to represent both male and female.

All serpents now are different from the description of those given there, which shows that the male and female were both involved in it, and both cursed, and all that have come from them are cursed. His locomotion is changed; nor does he ever stop now to talk with anybody. He has to lick the dust, so will the Devil too, by and by, before his mighty conqueror. As in man both male and female were guilty, so in the serpent both male and female were involved in it or the whole brood of them would not have been cursed. I do not think the Devil was a ventriloquist. I believe the original serpent could talk, and that better than a parrot. If this had been the first time Eve had heard them talk, her curiosity would have carried her straight to Adam with the news of a new discovery she had made.

The serpent is here called a beast of the field—an open field

animal. Gen. 3:12. He did not skulk and hide as he does now. The Scripture is verily fulfilled in what we see to-day everywhere on this subject. I have sometimes gone through a country where were notches cut in the mile posts, which showed there were some people in that country who could not read, but it was thought that all could count notches.

So the Lord in this gives us a lesson all can understand, even if they can't read the Bible. A snake never gets out of my way but I think of this, the first of all snake stories, and I try to do my duty toward him.

The Lord separated him from all cattle and beasts of the field—he associates not with any of these to-day. We see it is fulfilled—banished him from the rest that he went with before, so he hides for fear and for self protection. In some places, however, some of them will make a flank movement against a large animal, and even upon man; for God did not leave him a prey to all other animals; but put poison under his tongue for self-defense, which all the rest soon learned, and were willing to give him room a plenty.

Though cursed above, or more than any other, for they were all now cursed to some extent, yet he could, and does, protect himself against all other animals. From the next place to man's estate he is now put below all other creatures on earth. He is next to the Devil himself. Is despised in all civilized countries.

He passed sentence upon the woman next. She was doomed to multiplied sorrows. Instead of being the mother of only two children—a son and a daughter—the extent, perhaps, of her capacity before, her powers of conception should be greatly increased—and she should bear many more. And instead of being painless, as no doubt they would have been but for sin, shall be in pain and grief. From only two, that capacity is often multiplied by two, sometimes by three, sometimes by four, and yet still more.

But it was fortunate for her to be released from it as soon as she is. And a mercy, too. Also well for the race. It was a belief among the ancients that those born late in the life of the mother were less in stature than those born earlier in her life. It also preserves the race from much more deterioration in body and mind both.

Happy is she who marries young, and fortunately too, raises a family of children, as God and nature shall give her—and after this shall have health and fortunate surroundings—indeed that will be a golden period for her, which will pay her well for all of her fortitude and patience in the former years. More blessed far, than to be a maid of honor, or in high professional life—with single blessedness, which may end in wretchedness. The best advice ever given to the daughters of Eve is found in 1 Tim. 5:14. It is a part of that wisdom which is from above. Jas. 5:17. And well

would they do to learn what is said in 1 Tim. 2:15. These verses obeyed insures happiness in this world, and salvation hereafter.

That she should be subject to her husband; that he should rule over her. That she should henceforth feel the more the need of his help and protection. That henceforth her desire should be to him. That is all who have husbands, and to the forthcoming who have not, as it is true the unmarried would have husbands if the offers suited them. Often enslaved is she by her pure love. Many a time cruelly treated. The world knows not her grief—no more than it does the depth of her love. But her Savior is mighty—she shall be defended—nor will she go unrewarded.

In painful suspense did Adam wait with mingled hope and fear. His was a severe sentence. Gen. 3:17-19. The Judge appeared to upbraid him because he had loved his wife more than he did the Lord. And had chosen to please her rather than to please God. Even disobeyed his Creator to please her. O, how weak oft is human love! How blind to the right! For this the ground—the whole of earth's soils—should henceforth be cursed with comparative barrenness—in regard to its strength of production before, in those things which man must needs subsist upon. That he should have a life mingled with toil and grief. That sorrow should cling to him all his days on earth. This is the reason the ancients regarded sorrow of heart as God's curse.

The curse upon the ground was universal—all over its whole surface—as we see it requires cultivation everywhere to produce those things we must have in order to live. In this, is before our eyes, a fulfillment of this Scripture. How deep it struck below the surface, and how much it affected her internal structure, even her most solid strata, no living man can tell. God blessed it once, now He curses it.

When Christ cursed the fruitless fig tree, it died from branch to root; but what a withering blight this curse for sin had upon all nature we have no means of knowing except what is learned from the Bible by comparing the present with the Edenic state of the earth. That it had a universal effect over and all through the earth, is reasonable to suppose.

“Now poor Adam had to work,
In the heat, in the cold, in the dry, in the wet,
For he had to live by his sweat,
To make it henceforth,
Taxes mind and body both.”

And God said to the cattle, and to the beasts of the field, “because you have rejoiced and been glad at the misfortune of my children, and revolted from under their rightful authority, I will sink you lower; you shall bear this curse with them.” So it is

written, "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. 8:20. In hope of the happy outcome of the universal, mighty struggle, He restored to Adam and Eve and to their race the power and dominion over the beasts, over all the earth, which was forfeited in their fall, so that they might bring into their subjection all for their use and happiness.

Both Adam and Eve were very sorry for what they had done, repented deeply, went out upon the Gihon river, into its valley of grace, and there prayed, entreating the Lord to forgive them, and promising to sin no more. Here they remained all night, praying more or less continually, for they were so greatly troubled they could not sleep. About midnight, to them, however, the Lord heard in Heaven and said, "I repent for man. I will have pity upon him. I will visit him with mercies." Adam and Eve somehow or other had a consciousness of it, became comfortable, soon fell asleep, resting well until dawn.

CHAPTER 8.

Life in Eden—continued.

Early in the morning of the same day it was, for with them the night was the first part of the full day. The Lord, as His custom is, especially when the matter is of special concern, came and made them new grants. He said: "The curse should not come all at once; that He would provide them food and clothing until they could prepare for themselves; that they might remain a while longer in the garden; that He would teach them a new system of worship; that He would teach them how to till the ground; to herd cattle and sheep, and to utilize eggs of birds and fowls and milk of animals for food; that He had forgiven their sin, yet though they were saved from total destruction and immediate death, it is henceforth decreed the dissolution of their souls and bodies should be inevitable.

"But whenever that event should come to either of them, or to any of their race, every soul that shall be prepared He would take to Himself in Paradise, of which Eden's Garden had been a type, and that although their bodies return to dust, the curse should be counteracted at the end of time by the resurrection of the body to immortal life, and each soul receive its own body again; and every soul that may leave earth unprepared for Paradise shall be banished with the devil and his angels, and there punished according to its deeds."

"Moreover," He said, "All Heaven was, as it were, in mourning

for you, and at midnight to you—we have no night in Heaven—the Son of God undertook for you. He dismounted His throne and bravely said, Henceforth my delights shall be with the sons of men.” Prov. 8:31. “It astonished every angel in Heaven, and made every devil in hell tremble, not that He would protect man in sin, but strengthen him so he might work out his salvation; that in the fullness of time He would come into your race, become blood of your blood and bone of your bone, and the Seed of the woman—Christ—shall bruise Satan’s head. This is the hope of all to you, and to your children after you.”

The angels were astonished when they knew man was forgiven. Both those in Heaven, and those fallen to Hell. The Father of all told the holy angels that “their brothers who had fallen, nor they themselves, were not constituted upon a plan capable of redemption. That in His second creation of intelligent beings He made them a little lower than the angels for redemptive purposes, if it should become necessary to redeem them. Heb. 2:9. That in view of redemption His second creation of intelligences was better than the first. On this account it would bring Him more glory. That He would save their own fallen brothers were it possible, but theirs is a hopeless case. That in due time His Son should enter into man’s race, suffer with him, and for him, because he is our own offspring.”

Then they praised the Triune God; for His judgments are just and good, “and His ways past finding out.” Rom. 11:33. And said, “Praise Him for He hath disappointed Satan; for though he led them to sin, he hath not retained them.” Satan stood in painful silence, beholding all this.

Adam and Eve received all these grants and promises with the deepest gratitude possible. And when the Holy presence had become invisible to them, prayed and offered thanks as best they could in their changed condition, wondering what could be the meaning of these promises that seemed to reach so far into the future; and endeavored to adjust themselves to this new regime which they were now placed under. Being very thankful that they were yet allowed to eat of the fruits of the garden.

But now they had to make some additions to the expressions of their grace before meals to suit their new state. It was just so, too, in their family devotions, and in all acts of worship. They felt it, yet could not grasp it; for sin weakened, confused, darkened their hearts and minds. Moreover the Holy Spirit was not so liberal in helping them as he was before. Now they cried unto the Lord to help them. To make haste to help them. To move no tarrying. But to soon come and fulfill these precious promises He had made them.

Early the next morning the Lord revealed Himself unto them again. Said He would instruct them in the new style of worship

which they must follow now or their worship could not be approved in Heaven. He then showed them how to make of stones an altar for sacrifice. The first masonry work Adam ever did. The first ever done on earth. And it was done without a tool. As He said after to Moses: "If thou lift up thy tool upon it, thou hast polluted it." Ex. 20:25. Because it was a type of something greater, and too holy for that. Then He showed him how to take the life of a sheep. For this he must use some kind of a tool. The great sacrifice of which it was a type was not slain without tools. Thus early must tools have been used. From Adam's first sacrifice. The Lord supplied them and they served as models to make others by for long ages afterwards, as men had need of them. Had him to skin it and lay it upon the altar. Fire came down from heaven and consumed it. Which struck Adam and Eve with astonishment, and more so as they had never seen any fire before—had had no need of it in any way. The angels looked on with intense interest. 1 Pet. 1:12. The Devil mocked. Thought a thing so small could never hurt him. But as the prophet saith, "Do not despise the day of small things," for we shall yet see the whole temple completed.

The Lord said, "as a sheep before her shearers shall be dumb, so this sheep is a type of the Son of God who shall be as a lamb slain from the foundation of the world; and of whom it shall be said, 'Behold the Lamb of God, which taketh away the sin of the world.'" John 1:29. As this bleeding sheep pleads by blood spilt here in Eden, on the first field of sin, committed on earth, so does the Lamb of God, by virtue of His blood to be shed on earth for sinners, plead in Paradise above. And this, O Adam and Eve, is accepted now instead of your blood; and for it—for what it represents—you have a respite from natural death, and your souls are saved from banishment into those dark regions I showed you." For these practical instructions and blessings they were very thankful.

Then the Lord instructed them in regard to tilling the land, seeding it for crops, to make the necessary tools for their use, how to utilize animals to help them in all of their work, and in everything needful to give them a good start in domestic and secular pursuits; for He was very merciful to them.

In the evening He had them to prepare another sheep for sacrifice, and to offer it on the altar, as before, in the morning. Each time He had Adam to spread the skin out in the air to dry. The atmosphere had not become so impure as to prevent them from keeping in that way. In due time the Lord very graciously prepared each of them a garment out of those skins. Beautiful robes they must have been, made by Divine hands. Gen. 3:21. Perhaps, somewhat like that seamless vesture worn by the Second Adam, "woven from the top throughout." John 19:23, 24; Ps. 22:18.

These garments served as the first patterns for the dress of both sexes. No doubt they were kept in Adam's family for many years —often shown to posterity in their social gatherings. Handed down many good impressions from the high source whence they came. I would be glad to see them if anybody can find them.

The Lord told them that "shedding the blood showed they deserved to die for their sin, but that His Son had agreed to die for them and for all that should be born of them, that His clothing them with coats made of the skins of the sacrifices showed how the benefits of the sacrifice accrue to them and become their protection and spiritual comfort in this life, and in the life to come through the merits of the sacrifice of His Son as the anti-type of the animal sacrifice every obedient soul should be defended in Him and have everlasting life; that the burning of the animal's body on the altar showed that they deserve to suffer for their sins after the death of their bodies, and that they are henceforth on a second probation and if they, or any born of them, fail in this trial, the penalty shall be called the Second Death." Rev. 20: 6 and 14; and 21:8.

And further taught them that they might offer lambs, goats and kids, and calves, as well as sheep in sacrifice to Him, provided they do in all things as He had taught them; "that they could not approach unto Him now in any other way, for henceforth without shedding of blood in the lawful sacrifice, "is no remission of sin." Heb. 9:22. "That all this should be done in addition to all the other devotions they had hitherto performed." So they found it much less convenient to worship than before. And besides they had to suffer many other inconveniences and troubles; so it always is with those who sin.

It is evident that all stated above, Gen. 3:22, was done while they remained in the garden. As the earth was prepared for man before he was brought into it, so now man is prepared for the outside world, before leaving the garden. So the Lord pities all his children, though weak and sinful they be.

The condition of man was now so changed it required a council of the Godhead to provide for him. Hence that one of the Divine Trinity which was administering the government over man at that time, perhaps the Father said, to the two other Divine Persons, "Behold, the man is become as one of us, to know good and evil." This includes the woman, too, as the word serpent in the fourteenth verse includes the female as well as the male. Of course the Godhead naturally, without experience, knew good and evil, angels who fell knew it by sad experience, those that did not knew it by observation, man knew it now by experience bitter.

The death penalty for disobedience in man must be enforced to the dissolution of soul and body; this could not be, it appears, while he had access to the tree of life: so it was decreed from

this Council to separate him from it. To do this the Divine government, so to speak, found it easier to protect the whole east line of the garden against intruders than to surround the tree of life with a guard of visible angels. So it was decided to expel them from the garden and provide a guard of angels to prevent their return.

It appears that the natural wall on the other lines were a sufficient protection. The garden must have had walls on all sides except the east, which was open, and now defended against all intruders by a line of angels from end to end—sufficient to represent the government of Heaven—from each of which dashed forth a flame in the shape of a sword, though as yet the sword was unknown to man, serving a good purpose to mankind as a model for their first swords for defence, or offense either, as they had need of them. A reason clear, why the sword was found in so early use among men as a weapon of war.

Poor man and woman now had to be driven out of the garden, out into a world untried, unknown to them. Pursuant thereto they collected together what things they had gathered for housekeeping, the clothing they had, provisions, seeds for planting, and mementoes. They wanted their children to have some Edenic relics, for it is intuitive, and instructive, in the human heart to love souvenirs; and besides, they wanted something to show to posterity as remains of their own splendid prosperity. When they abounded in plenty, and had happy leisure for study, devotions, and recreations. Henceforth their lives are to be full of toils, mingled with cares and sorrows. They went out afoot. There were no public conveyances in those times. Neither had they learned to mount and ride a camel, nor a horse. They asked to be allowed to stop in sight of their old home. This was granted. They could see the beautiful tree of life where they worshipped, and had so many good meetings, and the evergreen cottage-home that they had trailed, and prepared with their own hands. Here the angels left them. This was on the east side of the garden, and near to the place where Adam was created. Gen. 3:23.

In the departure from the garden, Eve had to forsake the home she had naturally learned to love. The beautiful scenery of the lovely garden; with all of its flowers, and other things of beauty; all of her old walks, and places of pleasure, and the place of her creation, too. It was sad! Heart-rending to "the mother of all living." It was their first move—an unpleasant experience every way.

Adam went to the place where he was at when he first saw light, kneeled down and prayed, and wept; many things passed through his heart and mind, as memory brought up the past. But he never loved his wife more than he did that day. She said, "The dearest spot on earth to me is shut out from me; but I'm thankful yours

is left to you, and we have access to it." Here they embraced each other, welding together more fastly in sorrow's hour.

After thinking in silence awhile, they engaged together in prayers and supplications. And the very heavens were moved in sympathy with them; and in many unknown ways to them, did they help them.

Before they sinned, we read, "And they were both naked, the man and his wife, and were not ashamed." Gen. 2:25. And why not? Observe, it says, man and wife. Of course, they were not ashamed before each other alone. But the Bible forbids a man to behold any other woman so, except his wife. And sharply reproves any indecency in woman's conduct. And requires all decency in men, too.

That sense of shame impressed upon us by our virtuous mothers against everything which is indecent, ungenteel, unvirtuous, should ever be keenly felt in us, of either sex, as long as we live. We should do no shameful thing, nor have pleasure in them when done by others. The Bible warns against both doing, and seeing it done.

No person is ever benefited a whit by beholding shameful scenes. "Turn away thine eyes from seeing evil." "He that looketh upon such hath already become guilty in heart." Matt. 5:28. Is corrupt in his thoughts. How much better for every man to have his own wife, and have the scenes at home, as Adam and Eve, themselves alone. 1 Cor. 7:12. Which are as shameless, as they are harmless. Every man should be a gentleman, and every woman a lady.

Virtue is one of the prettiest things in the world; but seduced, besotted, wallowed in filth, there is nothing more revolting to every right-thinking person. What man is willing to see the image of his mother abused in that way! Or to furnish his daughter as a victim for such shameful things! Then let him think it is some man's daughter loved by him as fondly as ever was his by himself. And some mother's heart he is piercing, as with thorns, when he is encouraging such things in any one else. Do as you would be done by. As you would not want your misfortunes to furnish pleasure to others, take no pleasure at their misfortunes. Rather weep over them.

They, whoever they be, need not ask me to walk in and see the image of my mother in shame! For I don't want to see any such a scene. And will not.

Before Adam and Eve sinned they had no need of clothes. Nature was every way suited to them. They were in the most comfortable condition they could be in at that time—the one their all-wise and good Creator placed them in. After they sinned, clothing became necessary to keep out cold and heat, as the elements of nature were much changed, and now insects were allowed

to annoy them, and hard work put upon them made clothes a necessity. And when their children came to years of intelligence, the Lord required all to be clothed for decency sake. And men and women were forbidden to let more than face, hands, and feet be open to view. Male and female were to be easily distinguished by plain difference in apparel.

"In the day thou eatest thereof thou shalt surely die." Gen. 2:17. The more we think on this penalty, the more does it appear that it meant extinguishment of being. But Christ abolished this, the first death; illustrated in His own death: as when He took away the Adamic sin, He abolished its final penalty. The final penalty now for sin is the second death. But it does not extend to extinction of existence. Since Christ hath brought life and immortality—forfeited by the Adamic sin—to light through the Gospel, though rejected by any, it does not extend to annihilation of being. The second death takes the place of the first, as the final penalty for sin under the Gospel; which began when the Son of God was first in redemption's plan set forth as a "Lamb slain from the foundation of the world," Rev. 13:8, and accepted by the faith of the first of penitents—Adam and Eve—as well as it may be of the last.

The difference being this: The Old Testament was the Gospel of Christ to come; while the New Testament is the Gospel of Christ having come. When St. Mark gives the beginning of the Gospel (Mark 1:1), he means the good news of Christ already come; but when St. Paul speaks of the Gospel being preached to Israel and to Abraham (Gal. 3:8), he means the Gospel of Christ to come. The good news that He had started was on the way, a coming to release the prisoners of hope. When He got here they sang it, and shouted it—went everywhere a telling it. It was the happiest news of the day. Those who understood it were as glad as Christmas.

Death and the grave—literal—are to be destroyed, robbed of every victim. There will be nothing then for them to do. Neither will there be births any more after that—generation will cease to perpetuate life upon the earth. Then the life that now is will be swallowed up in immortality. So as to this world there will be neither death nor life. Hence the Word saith "the end of all things is at hand." That is, we have the substance of it now by faith in the gospel of Christ.

If the second death, as the New Testament teaches, involves the loss of soul and body in hell, then the first death man was subject to, may have meant destruction of being. From which Christ redeemed the whole race. In Him it was abolished—life and immortality revealed—all allowed for His sake to live the ordinary life of man in this world; followed by immortal life: and that im-

mortal life will be to each what each makes it by the use, or misuse, they make of the life they have here.

The period of suspense which hung over Adam and Eve from their transgression to the bringing in of the redemptive system was as dark as the paralysis of hope in the disciples when Christ was apparently in the power of men and death; but as soon as they understood the new system life and immortality were revealed to them through it. Faith was quickened, hope revived, and in expectation of better things to come did the generations proceed. Nor were they disappointed. Some may think it is claiming too much to say angels kept the way of the tree of life to prevent man's return; but it is not more than what is said of the pillar of fire and the cloud leading and protecting Israel in the wilderness and that for forty years; a fact widely known at that time (Num. 14:14), and contradicted by none since. Nor is more to be wondered at than the symbolic presence of Jehovah in the first temple at Jerusalem from its dedication to the day of its destruction, by Israel's enemies; a fact widely known among the nations then, and admitted by all since. Those things stated of angels, and of Deity, being manifest to Adam and Eve in Edenic times, are as believable as these of later date. All of them are reasonable matters of belief—"worthy of all acceptation." We do not know how long this angelic guard stood, or how long did the tree of life, or even the garden itself. But as no trace of either has been seen since the flood, the presumption is the garden was then swept away, or covered up. And when death obtained its first human victim, the tree of life departed.

Notwithstanding Satan was subdued and cast out, his nature is not yet changed; he is in no sense redeemed. His spite, and his stroke, are always directly, or indirectly, aimed at the Son of God. It is the same old adversary, the devil, in disguise, as the serpent. The conflict was to be, and has ever been, between Satan on the first part, and the Christ on the second part—Satan began it. All on Satan's side are called the hosts of anti-Christ. The Christian's, therefore, when they are caused to suffer in this conflict, suffer for Christ.

Through Satan man is fallen, but conscience is left him as a phonograph in his soul. And he bears other marks of a high order of being struggling for his pristine place in all purity. That is his place in all nature. He has no right to be anywhere else. If he is, he is not normal. Though born with natures weak, and to evil inclined, in themselves they seem good, but indulging in sin, corrupt the whole person, in every faculty.

"Both wise and pure came man,
From his Creator's hand.
Though now in a low estate he be,

It is not his Maker's will, we see,
That he should always thus remain;
But his former state more than gain.
'Twas from high origin man descended;
Happy while on his Maker he depended:
But when to temptation, ear he did lend,
Into misery he did descend.
O Eden! pretty happy Eden!
What a pity thou wert lost to us!
Sweet Eden! man's first home,
Garden of delights, was thou!
Scene of woman's creation—
By her fair hand forfeited—
Yet by her seed redeemed.
Though for long ages buried in ruins,
Yet singing in Paradise above,
Of which thou wast a type.
Who shall Thy ruins uncover?
Happier shall he be,
Who shall sing of thee in Heaven!"

CHAPTER 9.

Out in the Wide World.

From native genius, helped by Providence, and the experience they had had, they soon learned to adjust themselves in their new situation. Built them a booth to dwell in until they could do better. As they were determined to sin no more but live as holy as possible, they built next an altar for sacrifice. Arranged a place for public worship, on every Sabbath day, not omitting morning and evening family devotions for every week-day as well. Though smitten of God with affliction, on account of sin, they durst not forsake; but cleaved the closer to Him; and the more now, as they had learned by experience that all depended upon Him.

Fortunately for them, they found a plenty of vegetables, fruits, and nuts to do them until they could raise a crop. So good was the Lord to them in those trials.

To raise a crop, they had yet sufficient time, for it was now scarcely more than mid-spring. They had seed to sow, and to plant, for that indigenous, spontaneous, natural growth furnished up to this time all things they had need of.

Before leaving the garden they had acquired some ideas of clothing themselves, which now they improved very fastly. Likewise

had obtained some knowledge of making and using tools, upon which they rapidly improved, keeping mind and hands busy to better their circumstances. Caught the idea of making cords, lines, and ropes of tough flexible barks of branches and roots of some species of trees; with which they learned to handle horses, and oxen, to help them in all needful ways.

Before this time they had needed no fire to warm by or for cooking purposes. Genius aided by Providence soon learned to produce fire by friction of metals, stones, and wood. Now they began to parch grain for food. Then to bruise it and to cook it. Then to crush it and to separate the brand from the flour. Then to knead and bake it into bread, which at first, they wrapped in large leaves of healthy vegetables, and roasted it in the hot ashes.

One day when they were walking out to find whatever they could to better their situation, they came to a bed of salt. Adam took a scientific taste of it, so did Eve, both of them thought, and said, "it would improve our victuals to put some of this in everything we cook." On experimenting with it their diet was made much better. Before this time, especially before they sinned, everything was all they needed as it was by nature produced for them; but after such changes took place, specially in themselves, from the effects of mortality, that salt became a necessity in their food. It also taught them spiritual lessons; for it represents saving grace. The Lord instructed them now that every sacrifice must be seasoned with salt. Lev. 2:13; Mark 9:49. And they now found it to be needful to preserve the skins of their sacrifices to make clothing of, and for other uses to which they might put them.

Now the Lord helped them to find brass and iron, (Gen. 4:22), and other metals; and how to smelt them, so as to render them into tools for their use—all such instruments as they were obliged to have. Soon they learned the trade of the smith. Had tools with which to cut, and hew timber. With which to shape handles for tools, and yokes for oxen, and gear for horses, and asses. Learned to make bridles out of the skins of those animals they killed for sacrifice—calves, goats and other cattle—reserving the sheep skins for themselves to clothe withal—to use on the horse, the ass, and the ox for harness to draw withal. So that they should help man in tilling the land; out of which, they were taken, and unto which they should return, as well as man, and all for sin, and in all his work as he had need of them. Thus it was decreed; and thus it was enforced.

By native genius, and the help of Providence, Adam devised a plow stock for his own use; and strange to say, although it never was patented, it is used in Asia to this day.

They had a plenty of eggs. For in addition to the domestic fowls many birds brooded near by them whose nests they found with little trouble. The Lord did not permit them to kill any creature

for food, nor to eat any kind of animal food whatever in those times. This was the law all through primitive times. Man never ate animal food until after the flood. Gen. 9:3, 4. A reason, Josephus says, for their long lives.

In those first days Eve not having much domestic work, she could do, was a helpmeet to Adam in all his work until they could get fixed for living. It was her pleasure to be with him and to help him all she could in everything, taking their sad losses only too much upon herself, which Adam tried to keep her from doing.

He found it quite as much trouble to keep the animals off of his crops as it was to cultivate the ground, but he soon learned how to construct a fence to turn them away, and there was no other fellow to argue with him about a stock law.

The land being rich, easy to till and the seasons favorable, he made good crops of everything sown or planted. Utilized the splendid fall season in gathering of them, fencing and sheltering them the best he could, so when winter came he had good supplies of such things as were needed, with plenty of milk from the fattest of the kine. In the meantime Eve had been busy in the fall in her departments. She had prepared changes of garments for her husband and herself, and also a sufficient number of robes of the skins of the sacrifices which they offered, from time to time, to keep them warm at night, together with vegetable stuffs she gathered for winter bedding.

They were often sorrowful on account of their sin and the trouble it caused them, and durst sin no more; but lived very holy. Although our first mother and our first father sinned in eating the forbidden fruit, we have no account of them ever sinning any more, nor of either of them setting any bad examples before their children; nor do we read of any of their immediate children sinning but Cain. Yet by and by the Lord saw that the fear of death was too far removed from man and that it would be best to shorten his days upon the earth.

Before this winter was out they had a new experience. The family increased. Never was an heir born or even conceived in Eden. Gen. 4:1. They have all come through grief and pain "in sorrow." Gen. 3:16. This was an occasion of great joy. John 16:21. But little did they know, think or dream of the trouble which was wrapped up in that boy. Gen. 4:8. His mother considered him as a gift from the Lord to her; offered ecstacies of praise to God for him. All of which was right. We should thank the Lord for all that come into the family; should welcome their coming. Nothing so happy, nothing more beautiful, in this world, than a large family of children, especially when reared according to the Bible, and living so all through life.

Eve had all the kisses and all the smiles of that first baby to

herself. No other woman shared them with her, nor bragged on the baby.

The next birth brought them a girl. But, it seems, they did not think it of sufficient importance to make a record of. Hence no history ever furnished us her name. "In process of time" she became the wife of Cain. That's where Cain found his wife, not in the land of Nod.

The next birth brought them another boy. They recorded that event and gave him a name, Abel, which was prophetic, meaning vanity, breath, vapor, presaging his short life. He was younger than Cain by full four years.

The next was another girl. Neither did they think she was worthy of mention in the records. Hence her name is unknown to history. At first they did not seem to appreciate the girls, but they had no more births for a long while and by that time they had learned to appreciate them, and the next time a girl was born to them they made a record of it. Gen. 5:41. But she, like the most of the race, went away without leaving the historian her name.

After the children had come to a proper age their mother contrived to keep the boys and girls separate, so that when they were brought together in marriage they would not appear so much like brother and sister. For she saw there was no other way to carry out the commandment the Lord had given but for brother and sister to marry each other. Gen. 2:24; Gen. 1:28. And Providence saw this was best for the unity of the race. Neither could the plan of redemption be carried out in any other way.

This primitive idea and custom of keeping the boys and girls separate, though only on account of what I stated above, gave birth to the Asiatic custom of still keeping them separate till married. Of course, it was necessary for the reason given above in the first generations, but after the need passed away the custom ceased in the line of those mentioned in the Bible. It is not required of any to do so now. Eve succeeded well in it. She kept the girls with her, and had the boys to go with their father.

By this time they were very well adjusted to their new way of living; had also a good support in all needful things for them, four healthy, promising children, Nature and Providence being favorable to them in those years. About this time Eve had a very remarkable dream, in which she saw her children increase and spread over the earth, come to wealth and splendor, living in beautiful houses, having all conveniences at hand, supplied with all the good things of the whole earth, somewhat as she used to have in the garden of Eden, riding beautiful animals, driving steeds to pretty vehicles, as if almost flying through the air. And the Seed of the woman become the Son of God, bruise Satan's head, in might cast him out, abolish this new and tedious way of

worshiping as they had done since sin entered, and then they worshiped on the simple Edenic plan of heartfelt prayer and praise to God. And the Seed of the woman was the great center of attraction, of praise and glory. With holy emotions she waked and told her dream to Adam. He spake as a prophet and said, "It shall surely come to pass; for all that is foreshadowed in His promises."

This dreaming business is curious, but somehow we all get into it, and I don't think it is evidence of weakness either. I have heard many philosophies on dreams, but there is one point I've never heard explained. In all my dreams of the fair sex, why do they get nearer to me, are friendlier and kindlier than they ever are in waking moments? The pity with a fellow is, it is only a dream.

I dreamed one night that I was in a presence where were many ladies and quite as many gentlemen, and there was there a pretty school-mistress with whom I wanted to become acquainted, but was almost afraid. Just then we were thrown incidentally close together, and going the same way, she seemed to read my heart, and very gracefully and softly slipped her hand in my arm. I gallantly drew up close to her and said, "I thank you." She gave a little sigh, a blush came over her face as if she was afraid she had done something wrong, all of which made me love her the more. How elegantly she walked with me! and our friendship was so pure and sweet and happy! But then I had to wake up, and it was only a dream.

CHAPTER 10.

Moves to Canaan.

Cain was a square-built fellow, with short, thick neck, large cerebellum, low, broad forehead, full vegetativeness and thick, bushy hair, self-willed; at times stubborn, was never fond of his mother, always preferred the company of his father. Adventurous, often bouncing on horses, asses and oxen to ride them. Once he tried a horse that had not been mounted before. The steed kicked up and threw him far over his head; Cain struck the ground with his head down, describing his crown in the soil and his feet up in the air. But he brushed himself and said, "I'll try you again, sir." Sometimes he would ride them as fast as they could run. His mother often said he would come to some bad end. But with a nature so ill inclined and stubborn, too, for him to be good was doubly hard, yet not impracticable.

While Abel was a tall, lank kind of boy, with neck rather long, cerebellum small, but large cerebrum, forehead rather deep and full, sides of his head flattened about the temples, and moderate vegetativeness, of a gentle, affectionate disposition, very thoughtful of, and always obedient to his parents, quite a mother's boy.

Cain was naturally fond of all kinds of live stock; loved to handle them and break them to work; was fond of all kinds of farm work; loved the springing grass, grain and all the shooting, growing crops. His father let him take the lead in carrying on the business of the farm.

Abel was fond of cattle, sheep and goats; delighted in feeding them, of seeing them eat and enjoy themselves, in playing with them and in tending them; was especially fond of the young of all the herds and flocks. Adam made him herdsman for the family.

Those were happy days for them all. Eve, with the girls, succeeded well in all of her work. They learned to use the fiber of plants to mix with the wool and hair of the skins Adam dressed when he made harness and bridles of them, which was put to many a good use. Having some good bottles made of goat skins for holding water, they filled one with milk one morning, hung it up in the shade to keep it cool, the wind moving it back and forth caused butter to form in it, which they tried on their bread and found it a good diet. The next day the experiment was tried again, but the wind did not blow strong enough to have the good effect. Then they concluded the milk must be agitated to bring out the butter and tied a cord to it to draw it back and forth until the butter came to the surface, which was more than they got the day before. Now they had the theory and the art of making butter, which was quite an addition to their diet, and made the cow more valuable to them than before. It was an improvement, too, in their general business. Eve and the girls were not very far behind Adam and the boys in useful inventions for the comfort and wealth of the family. Of course, Providence helped them, "for it is He that giveth thee power to get wealth." Duet. 8:18.

When Cain became 21 years old his father and mother consented for him to go free. He chose farming for his lifetime pursuit, "was a tiller of the soil." While his parents were willing for him to have his business to himself, they were opposed to him living alone, for they remembered how lonely and unhappy it was to be that way and did not want any of their children to suffer so great a misfortune. So it was agreeable all around for Cain and the first born daughter to marry each other.

This was an occasion of great joy to the whole family. As it was the first wedding outside of Eden, Heaven stooped to bless it; sent an escort of angels to give the approval of the Throne, and bear the congratulations of all. When the festive days were ended they

moved to themselves, Adam and Eve both dividing their substance with them. With what the bride herself had prepared were very well fixed to live. A year from that date Adam and Eve were very happy over their first grandson.

The other girl began now preparing things a year in advance for housekeeping. Abel and her seeing the trend things were taking in the family, fell very much in love with each other; were not allowed to keep company together, but whenever he chanced to see her, just the glimpse of her, would fill his very soul with delight. Sometimes those days were long and tedious for them, yet altogether they were happy days; none happier, for their love was pure and true. It was a congenial love of spirits rather than otherwise. It had more of the true elements in it than had the first couple's.

I wish I could describe those two first girls to you as they were in maidenhood. But suffice it to say, they were very neat and pretty, and good, and so prudent they were never talked about.

The time for the interesting occasion arrived. A happy couple they were. Cain's family came over to be at the wedding. Adam himself solemnly performed the ceremony. All heartily congratulated the happy pair, and behold! the heavenly host sang anthems of praise around them. If you should think we say too much, think again, that even later than this that the Lord Himself talked with Cain. Gen. 4:9-15.

After the festive days were over they moved out to themselves. Their father and mother divided substance, not more with them than with the first; and with what the bride had, made a very good start in domestic life. The old folks had now two families to visit, and were very happy. Abel and Cain both were pious in those days; were raised that way. Each had his family altar. Gen. 4:3-5.

In addition to this they all gathered together every Sabbath day for the general worship of God, which custom Adam and Eve had kept up from the creation, as well as family and individual prayer.

Abel chose to follow tending cattle, sheep and goats all his time (Gen. 4:2), instead of mixing his business as his father had done, and as Cain was now doing. It was well. For this gave them an opportunity to accommodate each other more than otherwise, as when he wanted grain he could get it by barter with Cain or with Adam, and if they needed more animals they could barter with Abel for them. Thus the foundation of commerce among men was then laid, growing out of the different occupations of life.

This happy state continued for about forty years more with them all. Children were born in the families of Cain and of Abel, but no more in Adam's for a full century. This was well. So in

after marriages the parties might be thrown farther apart in consanguinity. Afterwards both sons and daughters were born to Adam. Gen. 5:4. But it was thought best not to burden the records with so many births and names; hence many of them, as of all generations, went down unknown to posterity.

In those days they all yet lived on the east side of the garden of Eden. But by and by they traveled abroad over the earth. When Cain and Abel were fully grown, and each having an increasing family to support they had a desire to move west. Pursuant thereto traveled as far westward as to the eastward shore of the great sea. Here in what was afterwards known as the land of Canaan, they found the richest land they had ever seen, alike for agriculture and for stock-raising. Here were herds of fine cattle, flocks of beautiful sheep and fat goats, and the country abounded with bees. So it was naturally a land of "milk and honey." Though cursed by antediluvian sin it retained much of its original fertility, even after the flood, and its beauty, too. Gen. 13:10. Here it is said that the valley of the Jordan was as the garden of the Lord before the destruction of the five cities of the plain. Josephus gives a superb account of that part of it about Jericho in his day. Before the deluge it was exceedingly fine in all its valleys and high grazing land, too. Rich, lovely Canaan!

These fine reports of the country by Cain and Abel induced their father and mother to consider the question of moving. Having no other children but these four it was a strong inducement to them to consent to go, and besides the rain had never been so scarce where they lived as it had been that year; so Adam thought there was a divine purpose in it. So there was, as the future events showed.

Thirty years' time had given Adam and Eve strong attachment to their home, but their children's attachment to their youthful home had been loosened by their new homes; so the tie was less strong by half in them. To move prevailed over all. They packed their goods on camels, asses and horses, tolling the flocks and herds by the way. When they came to Hiddekel it was so low all crossed it without difficulty. The dry, pebbly bed of the Pison, whose waters flowed no more after Adam sinned, or sunk underground by a catastrophe at that time, brought up many painful recollections. The drought had so lowered Euphrates it was easily crossed, viewing the once holy garden to the north as they went on the way to Canaan. Now in the valley of Gihon Adam proposed to strike camps, to which all agreed. Here Adam and Eve with a holy sorrow told their children and grandchildren the story of Eden over again, and of all creation likewise. And here they all felt the power and the graciousness of God, and received assurances of His approval of this move. Now Adam and Eve took a long adieu of all sight of the garden of delights. Many

sad reflections came into their minds, but hopes of the prosperity of their children in this wide world which they were now getting better acquainted with helped them much. "And into the land of Canaan they came."

Here in this land, which afterward became the most renowned part of the whole earth, Adam and Eve erected their family altar for morning and evening sacrifice. Likewise did Cain and his wife, and Abel and his wife. And daily did the smoke of sacrifice from each altar curl up through the atmosphere over the hills of Canaan, when mingled together, appeared as a cloud of mercy hovering over the land. Nor did they fail to have the place prepared for general worship for all together on the Sabbath days, where all of them assembled every Sabbath, if able to go, before noon and afternoon, for happy service rendered to the Lord. He owned and blessed them, too.

In this well chosen land Adam followed his favorite pursuit. So did Cain his, and likewise Able his. In this fertile land they each gathered wealth. Full thirty years of continuous prosperity, with domestic happiness and religious enjoyment, smiled upon them, with no serious event to mar the peace of any of them.

But times of prosperity seldom fail to breed trouble. Those were indeed happy days to them all, yet somehow evil was seeking entrance, as before in the happy garden. The devil was the instigator of it, as he was of that. After persistent efforts he found a weakness in Cain which he could use. He was naturally adventurous, and Satan influenced him to introduce a new method of worship, which found foothold in his own selfishness. He reasoned this way: Why won't the first fruits of the field do as well for sacrifice as the firstlings of the flocks and herds? The devil persuaded him to try it, leaving off the animal sacrifice.

This was the first of all innovations upon the established order of worship, and God showed His disapproval by withholding the customary fire from heaven which must have been common, according to the sacred text, in those times. In some way or other, seen or unseen, He gives every one His approval when he does right, and His disapproval when he does wrong.

Cain knew he was wrong, but was too stubborn to own it, and persisted in it. His failure to get the usual fire from heaven to light his altar vexed his vain soul, and his countenance fell from mortification.

Because Abel would not be persuaded by Cain to corrupt the divine order of worship God gave him, as a reward, openly in the sight of all, an extraordinary evidence for all to see that Abel was right and Cain was wrong; which, however, only made Cain the more sullen and envious.

Then the Lord Himself condescended to remonstrate with Cain to mercifully show him his error, said unto him, "If thou doest

well, shalt thou not be accepted?" Gen. 4:7. The fault is in thyself only. You are against your own success. "If thou doest not well, sin lieth at the door," and you stumble over it, instead of removing it.

If a man fails to prosper spiritually, should he not look for the cause? And he will find that sin lieth at the door. Like the little, freezing, begging orphan girl on the miser's doorsteps, dead the next morning because he was too mean to take her in out of the cold to warm and comfort her, as the holy scriptures teach us to do. St. James 2:16. That is the cause, or some other sin is. If he will search for the cause, as God has already done, he will find it in his own sins, not in other's sins.

If he has not tokens of divine favor, should he not inquire for the cause? He will find his sin lieth at the door, shutting out the good which otherwise would come into him. That's the cause. Remove it, and be blessed. The old Pharisees shut the door of heaven's kingdom against themselves. So does every one that fails to enter there. As the prophet saith, "Your iniquities have separated between you and your God." Is. 59:2. Therefore He does not recognize you. Sin of trespass, or neglect of some duty, is in the way, shutting out Heaven's blessings. That is the cause he doeth not well. The cause of all the failures in spiritual success, in one's experience, in his life, and equally so, in his efforts to do good in the world, for the glory of God, for the good of men—to save the lost.

CHAPTER 11.

The First Tragedy.

Cain had failed in duty. He should have offered a lamb, kid, or calf for sacrifice. Perhaps he considered this an inconvenience, and an expense too, and had got tired of it. He made an offering but the Lord could not accept of it, because it and himself were alike out of order.

If the Lord had accepted it, it would have given them all license to break over His order of worship. "To obey is better than sacrifice, and stubbornness is as iniquity and idolatry," (1 Sam. 15: 22, 23), the last of which was punished with death.

Abel brought to his altar a more excellent sacrifice than Cain (Heb. 11:4), because it was the lawful sacrifice. And besides, it was a type of Christ's sacrifice of Himself unto death for sinners. It showed "without shedding of blood is no remission" of sin. It proclaimed the sinner's guilt, and his desert of punishment here

in this world, and in the world to come for his sins, and that unto death—for its first penalty was death. It virtually cried, "Lord, be merciful to me a sinner," in behalf of every one who offered it. Hence Abel was justified. Had the witness of it in himself. While Cain knew he was not justified. He saw the blaze of heavenly fire on Abel's altar, but none descended upon his. Although he offered the first fruits of the field, it could not be accepted for it ignored the fundamental truth in human redemption. It set the Christ, the seed of the woman, and His peculiar work for the race at naught.

Neither will He now accept the services of those who ignore His Son. Though, Cain-like, they may think they need no confession, no pardon, no renewal of heart (Luke 18:11, 12), but it will be refused all, as was Cain's thank offering, while sin was lying at his door and at theirs, like a suffering Lazarus, unblest, unpitied, by them. Sin unconfessed, unrepented of and unpardoned, with a heart unwashed by the blood of God's victim for sinners shed and unblessed with renewing grace, cannot stand the test.

Abel, like a prince, gave God the best and got the best in return. "The liberal deviseth liberal things, and by liberal things shall he stand." Is. 32:8. By God's liberal gifts to him he shall be sustained, but he that is mean in spirit shall fall.

Cain stubbornly refusing to do right, got no blessings from Heaven in return upon his sacrifice. Seeing, from day to day, this difference between his brother and himself he became wroth from jealousy and through envy grieved, yet the kindness of the Lord assured him if he would do right he should, as he was the firstborn, have the excellency over Abel. This laid the foundation of the birthright among men. It came from God. And His first begotten has the birthright over men and angels. That if he outlived his father he should have the rule over Abel, and all the rest in his father's room. That Abel's desire should be unto him, and he should rule over him. It does seem from this (Gen. 4:7) that here is foundation for that belief among the ancients that the right to rule in the government in patriarchal times inhered in the firstborn son of the ruling patriarch, unless God himself changed it as in Isaac and Jacob, which He had a right to do, for He created the law of the birthright that He should have all the rights of the firstborn. Here the Lord was plainly helping Adam to train his sons as they should be. They were all dependent on the Lord in all these things and the more, as there were no precedents before them to help them in any way.

Cain became afraid where was no danger, for Abel's spiritual blessings did not indicate that he would gain the birthright from Cain. Here was the first assassination, and that to get power to rule. But Cain forfeited it all, and it afterwards passed over to

Seth, of whom it is said he followed Adam, by God's appointment, as the patriarchal ruler of the world.

Cain, blinded by jealousy, talked with Abel about it as if Abel had moved God to be partial against him. Like Ahab, afterwards, accusing Elijah with his misfortunes, whereas he had brought them upon himself. 1 Kings 18:17, 18. Now Satan, who had been watching the state of affairs for his time to make his coup de maître, his main stroke, took advantage of Cain's moody feelings and persuaded him to believe that Abel had caused all of his misfortunes; that if Abel was out of his way he would get the blessings from heaven, and honors of men also; that he could never succeed while Abel excelled him so far. Then advised him to kill him to get him out of his way.

Cain shuddered at the horrible thought. Another day the devil tried him again. Cain said, "I won't do it." And again another day Satan brought it into his mind again. Cain said, "I can't do it." But the devil worried him day and night with this temptation. Got him where he hated Abel in his heart; so he would not have anything to do with him, and despised him and everything he had.

The next time he accosted him, accusing him of being the cause of all his troubles. While Abel tried kindly to show him that it was not his fault. But Cain raged the more, and when his anger got to a high pitch he disregarded all consequences, and struck him a very hard blow. Abel fell down and bled profusely. It frightened Cain, and thinking Abel was dead, he ran away.

It was an awful sight to look upon. It is a thing that should never be done. The worst crime a man can commit against a human being.

And Cain said in his heart, "My brother, if I could give your life back to you I would do it." He said, "I would give everything I've got if it would bring him back. It would have been better even to have died myself."

When he got to his house his wife asked him what is to matter? He said, "O, I have killed Abel! and I must hide out or his sons will kill me."

Now in the olden times the nearest of kin to the slain was the lawful avenger of blood. This caused him to fear Abel's sons. They were in sight of them when the tragedy occurred and went to their father as quick as they could, thinking he was dead; were much confused as well as troubled, and quickly ran and told at home what had happened.

It raised a very great consternation in their home, and in Adam's, too. They all gathered around Abel as soon as possible; found him alive, able to talk, and he told them all about it. They brought him to his house. It was a night of awful trouble

to them all. While they mourned and wept Adam said, "Sin is the cause of all this trouble."

Cain's wife was so troubled she could not come upon the scene, and poor, deceived, unfortunate Cain was the most troubled of all. It was really worse for him than for any of the rest. He was often tempted to take his own life, for he would think and say, My trouble is greater than I can bear. Gen. 4:13. He could not sleep. His mind was haunted all the time with the condition of Abel when he bled so profusely. It seemed that he could see the blood gushing out and flowing all the time, and the thought of meeting God in judgment was worst of all. He was in agony over what he had done.

When Abel was dying the heavens were rent, and a convoy of angels sent to bring him home to glory. As he went up some of the chiefest of them came out far from the gates to meet him. When he entered in the mighty Father and Spirit of God rejoiced for his coming, and the happy Son of God rose up and embraced this, the first, trophy of his future cross. And every harp in heaven was put in use singing and playing the peans of a completed redemption; nothing was lacking but the resurrection of the body, and that shall duly come.

This scene made the devil ashamed, but he said to his ranks, "I'm sorry now, I helped 'em so soon."

Early next morning the miserable Cain slipped in out of the woods, asked his wife, "What's the news?" "He's dead!" He ran as fast as he could go. It seemed every step he took he could hear men running after him. When he could run no farther he hid. It appeared as if he heard them all the time coming after him. Startled at every noise as if it was the tread of men—Abel's sons—coming to kill him. What pictures of guilt and of torment, of blood guiltiness and of horrible miseries ran through his mind. Now he often thought of that fearful hell with its outer darkness, bottomless pit and lake of fire, he had so often heard his father and mother tell of which the Lord showed unto them, and feared he would be doomed to one of these places of torment. Now the very "pains of hell got hold upon" him. Ps. 116:3. He shuddered at the thought of the fearful judgment to come, and thought if Abel is dead he is better off than I am, for his soul is now with God and the holy, happy angels in heaven, which we all have seen so often. O, how I wish I could take it all back, all as it was before! I have made myself miserable as well as brought so much trouble upon all the rest. And yet every sound of beast, bird or insect excited him. He would imagine he heard the tread of the avengers of blood hunting for him to slay him. O, how wretched he was!

Cain's children wanted to go to see their uncle Abel after he

was dead, and especially to see him buried, that being a new idea, as nobody before this had died.

As they were unprepared to bury then as the style is now, they buried him, as we might say, in a military style, afterward putting a wall around the grave to prevent animals from intruding upon a place now sacred to all.

It was naturally a very great mourning among them all, but coming untimely, unexpectedly, tragically, as it did, it was much worse. It made a lasting impression upon the whole race of men long after, even long after the flood, as is shown by so many places in the land of Canaan in the time of the Canaanites and in the days of the Israelites, bearing his name, as the City of Abel, the rock of Abel, the great rock of Abel, Abel-Maholah, Abel-Mizriam. All of these names have reference to so many places of grievous mourning, somewhat like the mourning for Abel.

But you will not find any historic place bearing the name of Cain, showing the truth of that which says, "The righteous shall be in everlasting remembrance." Ps. 112:6, "but the name of the wicked shall rot." Ps. 10:7.

Abel, though he died young, compared with others of his time, yet gave his name to more places in Canaan than ever did any other man. It must have been in this land of renown he pastured his flocks and offered the fatest thereof on his altar and fire from heaven consumed them, and here his blood was spilt, and his lasting monument raised towards the skies.

For a mound was raised over the grave of Abel, which was the first method adopted by men to honor their, especially distinguished, dead. It was distinguished by being the first and conspicuous by its loneliness, being the only one in all the world for long centuries. The tomb of Abel was noted throughout the world long after the flood. For this, the first monument raised over the dead, is said to have withstood the ravages of antediluvian times and of the flood itself, and was standing in the days of the Israelites, in the land of Canaan, in evidence, then, that it was this land now made sacred to the race by his blood, as it was after made so more by that blood which speaketh better things than Abel's, and that Canaan was the land of the first martyr.

It was the land of Canaan that opened her mouth to receive the blood of this righteous man, as she did afterward to receive the blood of the Lamb of God, and the last generation of the Jewish nation, reaching the climax of guilt, had to pay the penalty of all the blood unjustifiably spilt in the land of Canaan, from the blood of Abel to the last one of such. Matt. 23:35, 36.

Abel was considered a great and good man. His influence lived long after him, as the apostle saith, "He being dead yet

speaketh." Heb. 11:4. And as the proverb said, Ask counsel at Abel. 2 Sam. 20:18. "So they ended the matter." Abel, then, must have had a great influence until the last date mentioned here and in the New Testament also, and could hardly have attained to such celebrity in less than threescore years. Some Biblical scholars have supposed he was about 125 years old when his tragical death occurred.

Cain's family appeared to be in a worse fix than Abel's, for Abel's wife knew she was a widow, hoping to meet her departed in heaven; but Cain's wife was in painful suspense as to what the end might be. Abel's children knew they were fatherless, but had the heritage of honor in the world and Heaven's blessings of the righteous upon them; but Cain's children knew they were in disgrace, as well as in trouble, and might yet be totally fatherless.

Abel's children often asked their mother where did she suppose their father was? She said it was only his body that was in the grave, that his soul was in heaven with the Lord and the holy, happy angels; that if they would follow his examples they would all go there, too, by and by. They all said they would, and the Lord helped them to do so.

Cain's children said they naturally loved their uncle Abel, and the more because he was so good; that they did love to hear him talk in the meetings, as he did on the Sabbaths, and as he discoursed they could see the very light of God shining in his face, and were so sorry their father killed him. Asked their mother what did she think would become of their father? With a heart almost too full to speak, she said: "I fear very much for him. If he escapes getting killed, God will punish him for it," and added, "if you all will do as your good uncle Abel did, you will all go to heaven when you leave this world, for he always lived right and is now up in heaven, where all are so happy." They said "they would."

Although Cain hid from man's eyes, the Lord knew where he was (Ps. 139:7-12), and called him to judgment, as He did his father and mother years ago when they sinned, and we see some of the fallen Adam in his answer: "Am I my brother's keeper?" Yes; he should have protected him at least, specially as he was the younger. "Thy brother's blood"—the mention of it was, it would seem, punishment severe—"crieth unto Me from the ground."

So it does against every murderer, and it shall be avenged. The murderer shall not go unpunished. The Judge of all hears "the voice" of that blood and "will require it." Gen. 9:5. Go where he may he cannot escape it. Escape it! Not more than he can escape away from himself.

Cain thought his sin greater than could be forgiven. Gen.

4:13, margin. So does every murderer, yet there is a chance for them all to be pardoned by the Great Judge. With the murderous disposition in him he cannot be forgiven, but he can be delivered from that, and saved by grace divine.

The Judge passed a very severe sentence upon Cain. He demurred against it. To some extent the Court commuted it, because the blood "that speaketh better things than that of Abel (Heb. 12:24), plead for him. God pardoned him; that is, did not execute the sentence of death upon him, yet left his soul under guilt before God.

It does not follow, however, from this that the State in her jurisdiction should pardon the murderer.

The Lord set a mark upon Cain, not a black skin nor a dejected countenance—he had carried this enough in God's sight—but a mark of protection, that he might enjoy all his liberties which the Lord had given him, and said: "Whosoever slayeth Cain vengeance shall be taken on him sevenfold." Let no one meddle with a thing which God has settled. It is a serious matter. Look at Gehazi. Elisha, by inspiration, had settled with Naaman, but through covetousness Gehazi meddled with it, and caught Naaman's leprosy which had been washed away by Jordan. 2 Kings 5:20-27.

In those days the Lord held all authority in His own hands, except that which grows out of parenthood—upon which was founded the patriarchal, the first form of government—and continued to do so until after the flood, when He, for the first time, gave men authority to judge of the crime of murder and to take life for life. Hence He judged Cain, sentenced, then pardoned, and protected him Himself. And it shows that the moral law was then impressed upon men's hearts and that the Lord enforced it.

CHAPTER 12.

Cain Goes East.

For the protection of Cain, as well as to have peace among them all, the Lord separated Cain and his family from the rest—sent him off into an uninhabited country—banished him to another part of his government.

There is a precedent in this which men would do well to follow, as we are taught in Eph. 5:1. The Lord did not separate him from his family, wife nor children. To have done so would have been a breach of His own law, which binds husband and

wife together, also parents and children until the children are legally free of their parents, which law He forbids men to break, especially that of marriage. Gen. 2:24, and Matt. 19:6.

God hath joined them together by ties of natural affection and of inter-dependence one upon another of interest quite equal in both. Then let not the administration of law separate man and wife, or parents and children, except where it is obliged to be done. The Lord let Cain's wife and his children, if any, go with him into banishment. So if a government banishes a man, if he has a wife, she should be allowed to go with him; the children, too, if any. If he has no wife it would be best for him to get one, and henceforth live agreeable to Heaven's laws, and should be allowed to do so. The Bible advises all to marry; so should all churches and States. General Washington did, and never spake wiser words than when he did so.

When a man is sent to the penitentiary for crime, instead of offering his wife a divorce, it would be better to offer her the privilege to go with him, not that any punishment or disgrace should be upon her, but because it would be a pleasure to her to go with him, and would suffer less there with him than at home without him; and besides she could do some service to him which would inure to the benefit of the State. If they have small children, let them go with them, or be disposed of in the best possible way. Never was prayer more appropriate for all than this: "Lead us not into temptation" (Matt. 6:13), and even the administration of law should be careful not to do that. The separation of man and wife, while the law is being enforced, opens the way for more crime to be committed, for it exposes both of them to temptation which the Bible provides against, as it is there said, "Let every man have his own wife, and let every woman have her own husband." 1 Cor. 7:2. From this none are exempt, of it none should be denied, and the State should avoid breaking His law to enforce her own.

This is a matter worthy deep consideration. While He gives us authority to punish crime, He does not authorize us to break any of His laws in doing so; no, not in anywise. We should study how to avoid it, and yet protect all by law.

In the death penalty which He has prescribed, and which He has never repealed, men are not responsible for breaking the ties of marriage, of parenthood and of childhood, in executing the sentence against the proven guilty; nor in cases of violated virtue, are they responsible for allowing a divorce to the innocent, neither in permitting marriage after divorce to the innocent party.

When our Savior said, "Resist not evil," I do not think He meant what could not be justified under no circumstances, nor that courts could not execute the death penalty, but that, as in-

dividuals, we should not take the law into our own hands, but go according to law. A Christian has all the rights that any others have before the law and before God. He should defend himself by law, if it becomes necessary.

When Adam and Eve had to be tried there was no one to do it but the Lord, and when Cain had to be tried, as by law, it was better for the Lord to try him than for Adam. The Lord chose to instruct in law's first processes, and here are high precedents courts would do well to follow in executing authority over men. Cain's case was too big, and too hard for Adam. The Lord settled it Himself. It is an interesting thought that when the Lord banished the guilty pair from the garden He sent them out on the east side, and now He locates Cain "on the east of Eden." The garden was then still standing. "Cain went out from the presence of the Lord." So do all who backslide; they lose His happy presence which they once enjoyed. His presence here strictly means the place of their public worship, where it was recognized by all.

"To the east of Eden." This is the place where Adam first settled, where the first four of his children were born, reared, and from which they all, with him and their mother, moved to the country afterward called Canaan.

When Cain got back to the old place the fences, pens and log-houses had all rotted down. The stock had kept the fields so closely grazed that it all looked bare, and all the rest of folks except his own family in far-off Canaan it suggested the idea of emptiness, and he named it the land of Nod—emptiness—nothing. That is how it got its name, bore it a long time till Cain's numerous offspring stocked it so full that the name became inappropriate and was dropped.

He found it necessary to combine Abel's trade with his own, as his father had done in this very land before. By hard work, by dint of close economy, he succeeded well. When he had been there about one year a son was born to him. Gen. 4:17. This is only the method of noting the increase in a family. His firstborn in Nod was named Enoch, which means dedicated. Men then began to dedicate their children to the Lord, if not before.

His own name meant a possession from God. Now far away from his mother, he thought what must have been her thoughts and feelings, when he himself, in this very land, was born, and she praised the Lord for him, and out of affection for her, as well as love to God, in name, at least, he dedicated the child. It is the first act of the kind on record.

Before his banishment he was greatly troubled on account of his circumstances, and when his first son was born to him in the land of Nod, he named him Enoch, which means disciplined, as well as dedicated, for he was now disciplined to sorrow. This

godly sorrow led him, no doubt, to dedicate himself to God, before he did his child. The name according to the Hebrew language and custom, indicated his feelings at the birth of his first born in Nod. As did Moses in Midian when his first born was given him named him Gershom, which means, a stranger here or a desolate stranger, "For he said, I have been a stranger in a strange land." Ex. 2:22. Having reference to his feelings, and to his environments at that time, as Cain did, and is in high evidence that Cain and Moses used the same language. If Moses used the Hebrew, so did Cain, for the genius of speech and custom is the same.

By and by, when Cain and his sons became sufficiently strong, he built a city, called it Enoch—same as his son—dedicated it to God. This first born city of the world was then dedicated to God, which is agreeable to His will often set forth in the Bible, a further proof that the Hebrew language and customs came from beyond the flood. This first of cities was disciplined by laws, and municipal regulations. Josephus says, it was a walled city. So all cities should be dedicated to Him, and disciplined by His word.

In this city, doubtless, they built a house of general worship to God, where Cain, his wife, and all his children, gathered every Sabbath morning and afternoon, to worship as they did in this land before, and in Canaan, where the Most High revealed His presence to His worshippers. This house, no doubt, was dedicated to the Holy Triune God—Elohim.

This thought of dedication came into their hearts from God who gave them being, had sustained them all their days, and sprang out of human hearts mellowed by holy grief. This the genesis of human history, shows it. The text shows that he named the city rather to honor God than his son, its only relation to his son being that it had the same name, it shows, as his son, it was dedicated to God. and disciplined to His use.

The first thought of dedicating children, places and houses to God may have come from the fact that the Lord chose some animals for sacrifice, and not others. Long before the flood the distinction of clean, and unclean animals and fowls obtained, which must have had reference to sacrifice, (Gen. 7:23), as we have no account of the introduction of such a classification it must be coeval with sacrificial worship.

In the times of Cain and Abel those offered in sacrifice, perhaps, had become to be regarded as more innocent or better, than those which were not, and conceived the idea of making a figurative sacrifice of children, places, and houses to God. Whether there had been anything of the kind among any of them before this we are not informed; Cain's is the first we read of. As he had seen evidence that the Lord accepted the first born of Abel's

flocks, so he thought He would accept the first born of children in a family, or in any given place, the first born of cities, of houses of worship, hence the first of all cities was dedicated to God—Elohim—by Cain. Perhaps this was the first temple formally dedicated to the Lord, nor had idolatry ever been thought of in those so happy days.

He once thought that the Lord would accept the first fruits of the field in the place of the appointed animal sacrifice; but finding that He would not, and so much suffering resulted from it, it held Cain and all the rest, it appears, to the true order of worship until the time of Nimrod's rebellion after the deluge.

As the first time Enoch—dedicated—is used in Seth's line is Gen. 5:18; perhaps they were that much slower in adopting the custom of dedicating children, houses, cities, and places to the Lord. And as these two civilizations were required to keep separate from each other, they did not quickly adopt each others improvement. It seems from the sacred text, that some lines of improvements flourished in Cain's posterity earlier than among the rest.

Others were born to Cain in this land, both sons and daughters, in quick succession; but none of them reached sufficient prominence for their names to be preserved. In due process of time one of these fair daughters became the wife of Enoch.

As to the older children of Cain, if he had any, none of them attained notoriety enough for their names to descend through history.

And as for Cain himself, his name was very early dropped from history except when his crime is mentioned; but his spirit seems to be abroad in the world to-day. We are not informed of the number of years, or centuries, he lived: but rather think that that prophetic sentence was executed upon him which says, "Bloody and deceitful men shall not live out half their days." Ps. 55:23.

This sentence of Cain's banishment was hard on his father and mother, and on Abel's family too. Abel murdered, Cain banished far away, forbidden to visit each other, especially in time of sickness and bereavement, was very hard on them all; but it was the best that could be done for them all.

Of Cain's death, which no doubt was earlier than his father's or mother's either, of the death of his wife, of Abel's wife, of Eve, and of all of those worthy antediluvian women we have no account; it would have burdened the records too much to have given so many names and incidents: so only the more important ones are given; and these are given, "that ye might believe." John 20:30, 31.

To Cain's son, Enoch, was born a son which they named Irad, which reveals a state of things that then existed, or something

which then happened. One of the punishments or misfortunes, upon women for Eve's sin, was a multiplied offspring, borne in pain, and to be cared for. This came heavily upon Cain and his wife, from the Lord; and some of them were wild and bad. Enoch and his wife became disgusted with them; and when their first was born he squealed and kicked and they named him accordnig to their feelings—Irad—which means a wild ass. It also means a heap of descents; for they were disgusted at Cain's children being born so fast. Sometimes it is now said there is nothing in a name, but it meant a great deal in those times.

Irad followed the order of the day in matrimony. And the next generation through him brought Mehujael, which means, who proclaims God. In those days, so the name indicates, they had good revivals in their public worship, and they got so happy they shouted aloud and glorified God. The name of the child then born was a memorial of that happy experience, and preserved the fact of it in the most living way they could express it. And it was prophetic; for he was a living embodiment of the facts of that date.

Even now old people call to mind occurrences, and their dates, by the birth of a child at that time. Much local history is preserved in that way. Has always been. It was one of the first methods of preserving historic facts and dates of events.

Mehujael adhered to the regular rules of marriage. To him was born a son which they named Methusael, for about this time mortality claimed a victim by natural death, and they memorialized the event by naming this child Methusael, which means, who demands his death; meaning that God had executed the death penalty for sin, reminding them of Adam's and of Cain's sin. Mehujael exhorted his wife to be patient before God, who demands the death of man on account of sin. Methusael, in his name, memorialized the beginning of natural death in the human race, which began in Cain's line about the time of his birth, in the fifth generation from Adam in the line through Cain, though Adam was still living.

Methusael obeyed God's law, and the patriarchal custom, in matrimony. To him a son was born whom they named Lamech, which means poor, made low, for now for the first time their fields failed in production, reminding them of the penalty pronounced upon Cain (Gen. 4:12), of which they had often heard him speak. Hence they, as it were, recorded their poverty and humiliation at that time in the child born then, one of the local ways of preserving dates of events in all ages, and the first adopted by men.

Fear will spring out of guilt, especially blood-guiltiness, so Cain still entertained a fear lest Abel's sons some day would come suddenly upon him and slay him. Gen. 4:14. He was ever

shy, on the lookout for foes, went armed with such weapons as they had invented, all day, and at night was on defense. As soon as he could he walled his city, and as the house of worship, and the city itself, were dedicated to God, so he called upon all his posterity to assemble to dedicate the city walls to God; for he trusted in His providence to protect him. Gen. 4:15. About this time a girl was born among them and the date of that noted assembly was memorialized by the name of the child—Adah, meaning an assembly, which is evident too that both sexes were allowed to meet together for public worship.

Out of the losses sustained by the drouth, they soon had splendid prosperity and became vain. The women ornamented themselves with jewels. About that time a girl was born whom they named Zillah, meaning a shadow, the tingling of the ear; because when the ear jewels came between the wearer and the sun a shadow would be thrown upon the face, and the movements of the head would cause the jewels to tingle at the ear, which caused the ladies to laugh, and the more they laughed the more did the jewels tingle. The name Zillah commemorates the date when that practice began. It is in proof that there were artifices in brass and iron, and perhaps in silver and gold, before the days of Tubalcain, and before the birth of Jubal. Gen. 4:19-22.

Now in Lamech in the fifth generation from Cain we see some of his bad blood cropping out in his breaking the law of marriage. The first act of the kind on record. He took two wives, and that to his sorrow, as appears from Gen. 4:23, 24. He became jealous of them, and to scare them, he threatened to kill any man who might interfere with his claims on them. More especially was he jealous of young men and makes special mention of them. Tried to make them believe that God would protect him in doing so, in order that he might hold them by fear, which he found he could not do by love. Every breach of God's law brings its troubles. Adam, Cain and Lamech all found it so. This first case of bigamy was unhappy.

Lamech's first-born was named Jabal, which means, "which glides away." Having reference to the death of some little children about that time—how soon they pass away. It proved to be prophetic in the life of a shepherd which required him to frequently move from place to place. He invented the movable shepherd's tent. He improved the cattle business and sheep-raising so much so that he was called the father of those industries as well as "the father of all such as dwell in tents."

His next son was named Jubal, or otherwise Jobal. It means, "he that runs," having reference, perhaps, to the swiftness of time, as Job says, "My days are swifter than a weaver's shuttle." He was one who taught them to march to music which made them feel like sporting, being intoxicated with the sweetness of

the entertainment they called him Jobal, he that runs, the time off so happily that it appears so short. He invented the harp and the organ. "Was the father of all such as handle the harp and organ."

In those days they named all the girls as well as the boys; but none of their names are given after Eve's until the birth of Adah and Zillah. And only a few of the boy's names are given.

The next son born to Lamech according to the custom was named Tubalcain, which has reference to worldly wealth, and a fear of its evil results. His mother was sorry that the men of her people had become so infused with the secular spirit, she gave the child a name which reproved them for it, and warned them of its dangers. She was tired of the confusion and disturbance of Lamech's turbulent family, the name of the child witnesseth to it, meaning the mockery there is in worldly possessions, especially when there is with it confusion and jealousy, from unlawful connections. His mother was disgusted with it all, and signified it in naming her first-born.

When this child—Tubalcain—became a man he took the lead of them all in the mechanical arts, was a sharpener, or whetter, of all their metallic tools, and instruments. Also a teacher in the arts of making, and of using of them. So then he was a technologist. There were, it appears, many mechanics at that time amongst those people, and artists of different professions, students and teachers of music—musicians.

To Tubalcain was born a noted sister—Naamah, so called because she was so beautiful and withal so agreeable. A pretty good baby, she was. You have seen them so. And a pity it is that any of them are spoiled in teething. Among the children, in her childhood, she was a leader. When grown she was a queen in that ancient society. She was the most remarkable woman in all of Cain's posterity. She made improvements in women's works and arts. So renowned was she that she impressed herself upon mankind generally, and for centuries.

The historian takes such facts as are here given as evidence of a high state of civilization. And while these—Cain's descendants—were making such rapid progress in those physical, and mental, helps to mankind, the others of Adam's race, through Abel's children, and Seth and his children, if not keeping pace with them in all that are mentioned in this account of them, were making fine progress in the study of astronomy, and mathematics, and piety toward God, and in morality among men. And all of this was in the early centuries after creation—long centuries before the flood. Here, taking all together, was good development in the arts and customs of an average state of civilization.

CHAPTER 13.

Adam and Eve, after a Long Sorrow, Are Happy Again.

Full many a long and tedious year did Eve mourn the death of Abel. Cain, by force of circumstances being separated from her; so from the mortal blow she saw him again no more, made it far worse with her, for it was bereaving her of them both at once, making her sonless in a day. At last she was comforted in another; which is the best, and the quickest way to get over a bereavement.

She seemed to think that this one was appointed of the Lord to fill the place of Abel. Hence she named him Seth, which means "put," and praises the Lord "who puts" another in the place of Abel. She welcomed him into the long vacant place of Abel in her now happy heart, which after so long grief is now full of thankfulness to the Lord, who is always good to us, though He often tries us long. She seems to speak of Cain here as if he had defiled himself, and was unworthy of her acknowledgment. For wise reasons known only to Himself, the Lord withheld this gift thus long. For neither Adam nor herself were responsible for this long delay. They had tasted one bitter cup of sin and wanted no more; so they kept themselves free from everything that was wrong. It was entirely providential. As the Scripture teaches, Sarah, Rebecca, Rachel, Hanah, and Elizabeth, so it was at this time with our first mother; and longer with her than with any of them.

As it was in the case of Ishmael, and of Esau, so it was in this case the bad seed increased faster than the good. Cain's seed had far outstripped in number that which should hold the Messianic blood—the royal line of Seth. This is true from Adam's family on down. So the generations in Cain's line were shorter, and passed away more quickly. A generation was from the first born to the next first born in the line of descent. Thus eight generations from Arphaxad to Abram average 110½ years. Gen. 11:12-26. And six from Adam to the birth of Enoch, "the seventh from Adam," average 103 2-3 years to the generation (Gen. 5:3-8), but in Cain's line from Enoch to Jabal they must have been much closer together. Gen. 4:17-20. Those long breaks in the regular course of generations counted by the first-borns are peculiar to the flow of the princely blood of the Messiah. They are not named in other lines in the book of Genesis.

Now it was when Adam and Eve were full 130 years old that they had this blessed experience; and praised the Lord for it. Never had there been such joy in the family before at a birth,

for this one had been desired so long, it was appreciated accordingly. Their good fortune in him lasted, for he proved to be good like Abel, filled his place well. He was a noted personage, followed Adam in the patriarchy, and in the ancestry of the Messiah.

Long years had it been since the birth of Abel, so long had she been waiting for another son, from the Lord, and all these long years since his death had she been keenly feeling the fulfillment of that prophetic sorrow which should follow her from Eden's garden (Gen. 3:16), but now her loss in Abel is recovered in Seth. From now on they were greatly blessed.

The birth of Seth was a new epoch in their lives. At the regular time of life another child was given them—a daughter. Who in due time became the wife of Seth, for it was not advisable to take a wife of the stock of Cain for him. Thus the Lord made preparation for those renowned personages He intended to mark the pathway of the most renowned of all—the coming Messiah, the seed of the woman.

Now after the long sorrow, following the death of Abel, they were greatly comforted in their children. Prosperity and domestic happiness smiled upon them. The days of hope and of plenty had returned, and seemingly to stay.

Although history has not favored us with the name of the fair one that had the honor of being the wife of the second great patriarch, yet she did good service to both the Jewish and Christian church, and to all mankind besides, since her coming into the world. Of late history has been doing better for the fair sex; and it is just. Perhaps they would do well, however, to appreciate the great things that have been done for them, and be slow to break over the legitimate bounds of nature and grace.

Besides these, three boys, and as many girls, were born to Adam and Eve in due succession, Providence thus providing for each one a companion, as the census returns from all lands always show He has ever done for every one that is born into this world. For this to not to be done would be severe on the positively odd ones; but no such are brought into this world. All such misfortunes to those who suffer them, come from mankind somewhere, not from the Lord, for He always, with few exceptions, teaches to the contrary. And so is His will that each one seek and find the consort needed, and suited for the place. In this search His providence and nature are good guides.

From the birth of Seth, Adam had seven hundred years to live. Of course he did not know his limit. Those were years of peace and prosperity without any remarkable occurrences in his own family. Both sons and daughters were born to them occasionally, even down to quite advanced age, according to their days, which they regarded as great favors from the Lord. Ps. 127 and 128.

Of course they had some trials and troubles during a period so long, but with all that, theirs was a happy life. Adam was never uneasy when away from home lest some other man would interfere with his marital rights; nor was Eve ever afraid he would stay late at the clubs. But there was one thing in those days I was sorry for—it was Abel's widow. I am always sorry for a widow—they grieve so much. If they live single because they are not suited with any one that has favored them with the offer to change, it is bad. But some of them say they never do want to marry any more. And some say they can't love any more. It is well they have so much fortitude, yet I'm always sorry for a widow anyhow.

Abel's widow was very prudent. She lived industriously, economically, and held a strict rein over her children, which were two sons and two daughters. She raised them in the examples of their father and grandfather, which she herself never forsook. Often told them not to have any hard feelings against their uncle Cain; that they should forgive him—leave all vengeance to the Lord who will right all, and that they must always love every body. Neither would she ever allow them to have any quarrels, or disputes, about anything, or to be cross. Taught them to be strictly honest in all things great and small, and truthful to everyone. That they should not work on the Sabbath, nor to seek after their own pleasure on that day, but go to public worship, and secret prayer, on every Sabbath, too, and on all other days also. She likewise taught them they should ever have high respect, and show it in their manners, for their grand parents; and should never be rude toward any persons whomsoever, be kind to every one.

For all of which she was richly rewarded in them, for they were a great help and comfort to her. Her children did as well as those who have a living father. Did you ever notice such? I have thought it is because the Lord is a husband to the widow, and a father to the fatherless. Ps. 68:5.

In due time they were married according to the rules of those times. Duly set off in business, following farming, sheep-raising, and tending cattle, more or less all of these pursuits. She kept the younger couple with her, but never did they have any jealousy among them.

Do you know, that every man and every woman has his, or her, own inner spiritual history, unknown to this world, but known and read of God, who judgeth all! After Cain was separated from the rest of them, he repented deeply before God, with a true godly sorrow. The Lord had mercy on him; forgave his sin; regenerated his soul; and gave him His own spirit to comfort him; as He had given the witness of justification to Abel before. Henceforth Cain walked in the right ways of the Lord.

When this was known in heaven, every angel was greatly astonished; and said to his fellow, He has pardoned Cain! How could he do that! But Abel said he was exceeding glad that he was forgiven; that he never did have any ill feeling against Cain. The Father said, "Are you surprised at this? And pointing to His Son, said, "It is because His delights are with the sons of men." Then Abel and all the angels shouted for joy. (Luke 15:10), saying, "His mercies are great and boundless! He hath pardoned the worst crime a man can commit against a human being! And removed the guilt of the criminal before justice—mercy covering it over!"

The devil was mortified at that scene; though he tried to make light of it, saying, "I'll have a chance at him yet. He'll not hold out. I know Cain too well for that."

CHAPTER 14.

The Birth of Preaching.

Anno mundi, 235 years, according to the time of life a son was born to Seth. Agreeable to the genius of the times, they gave him a name that was historic in its meaning—Enos. That is, mortal man, sick, dispaireed of, forgetful. At this time, which was later than in Cain's line as indicated by the name Methusael, they felt the effect of the curse of sin in sickness, despairing sickness, terminating mortally in some of the infants, and therefore embodied the historic fact in the name of the child born at that time which is Enos. Gen. 5:6. The first case of corporeal death in this line of the race occurred just before the birth of Enos. It was an infant. And as our Lord says of Lazarus, "was carried by angels," for He knows the facts well, "to heaven on high." As was Eve's at the death of Abel, so now another mother's heart is rent. But Heaven comforts.

While it was sick the fond mother, and her helpers, watched around lovingly by day and by night. O, how the little thing suffers! What a pity for it to suffer so! It is so innocent, too! How hard it is, and more so, because she can't tell us what hurts her! Adam and Eve said, "Children, it all comes from the eating of that forbidden fruit. There was no sickness in us before that."

When it died, O how sorry they were! And said, "O, how pretty and sweet was this bud! How we wish we could have seen the full-grown and opened flower!" As a holy prophet, which he was, Adam didst comfort them. He said, "It is the fruit of sin:

But the Lord uses it as a means of grace,
To help in saving the human race;
You will so find, by and by,
So now cease to mourn and cry.
And since you see what we all suffer,
It is better off, you know,
For the Lord hath decreed it so—
That many in infancy shall go,
In youth and in childhood, too:
And we know He will transport the whole race
Soon or late to some other place."

The one who died then, was, I think, a little granddaughter of Abel. Men about that time began to notice the weakening effects of mortality in themselves and spoke of it to one another. It also effects their minds as the word forgetfulness there shows for that is a part of the definition of the name Enos. Though they had not noticed it definitely before, it shows that a deterioration was going on not only in their bodies, but also in their minds, and that they were conscious of it. The name was not only a lasting monument of facts embodied in it, but it proved to be prophetic; for he was the first regular constituted acknowledged preacher; and his office was to teach and warn the people about the very things his name indicated.

In consequence of the death of Abel, and the banishment of Cain, Adam and Eve had no company except Abel's widow and her children until Seth was born—put by Providence in Abel's place. Josephus speaks of Cain's wife at the time the Lord separated him from the rest, that she went with him into exile. Of course Abel had a family, too. It was the custom for all to marry when young; they believed the Lord required it, which doubtless is true, and if done now would prevent much sin and sorrow. So it would in all ages of mankind. To say nothing of the women, if all men would marry while they are young, there would be none of either sex left out; for the universal census, as far as we know, shows there are only enough females born for every man to have one wife, and that there are none over. Here nature bears witness with the Bible, as she does everywhere else.

The birth of Seth was followed by others in regular succession. Gen. 5:4. They married according to the custom soon after Seth did. To them children were born, though not mentioned in the Bible except in the aggregate of population. We are not to suppose that Seth did not marry young because he was 105 years at the birth of Enos. But that Providence interfered in order to bring that event in the best time. Then at the birth of Enos there were quite a number of Adam's line, besides his posterity

in Cain's line, which was according to Biblical chronology 235 years from Adam's creation.

The text says, "Then men began to call upon the name of the Lord." Gen. 4:26. Nothing is more natural than for men—the stoutest of them in time of sickness, despairing sickness, as is indicated in the name of the child then born, to call upon the name of the Lord in prayer. Perhaps they had never before thought of the idea of praying for "health and cure." Jer. 33:6. Doubtless they found it profitable to do so, and the more as no physicians are mentioned till after the flood.

The margin says, "profanely called upon the name of the Lord." Perhaps some cursed in affliction instead of praying. That was very bad! Under any circumstances it is! It was, and is, base ingratitude toward the giver of life, and all its blessings. No man ever dared to do such a thing in the earth before. It was as foolish as it was daring. Satan instilled such thoughts in their evil hearts first, before the words were spoken. Matt. 15:19. They thought it smart, witty, and giggled at it. But it is an abomination in the sight of God, and of all right thinking people. Ex. 20:7; Matt. 5:33-37; Jas. 5:12. Though none of these scriptures forbid a legal oath in His name; but other passages of Scripture recommended it as an honor to God for men to take a solemn oath in His name for the administration of law. But they all put a stigma of condemnation upon common profane language, and forbids everything that smacks of it.

A part of his life, Enos was contemporary with that wicked Lamech, in the line of Cain. While Enos prayed in the name of the Lord, perhaps he cursed in the name of the Lord. Lamech wanted to be feared, and perhaps he thought cursing would help him to carry his point. Did you ever notice that trampling upon the laws of marriage was the first step, then ungodliness and profanity, laid the foundation of the coming catastrophe—the flood?

Again the margin says, or this man began to preach in the name of the Lord. That fixes the date later. For he was a matured man, no doubt, before he preached. This gives us an insight as to when preaching began. If he preached it was well, for it would add much interest and force to their regular worship on the Sabbath days. And according to Gen. 4:20, 21, he was the father of preachers. He did not preach though without being called of God. The Lord is the author of preaching. Saint Jude, 14, 15 verses, says, Enoch prophesied. Not Enoch in Cain's line, but Enoch, the great, in Seth's line, and the seventh from Adam, whereas Cain's Enoch was the second from Adam in that line. And "he that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14:3. That is, the work of the preacher.

Moreover, Noah is called "a preacher of righteousness." 2 Pet. 2:5. That is, he offered justification, in the name of the Lord, to sinners upon the terms of repentance toward God and faith in the Redeemer to come, and insisted upon a righteous life for all.

When Enoch preached he taught all of that system of religion handed down from the beginning, and warned them of a judgment to come after this life. Adam and Eve witnessed its correctness as they did when Enos preached.

In Enoch's time some of them had got so full of foolishness that they pretended not to believe in that judgment Enoch preached. So afterward the Lord told Noah to tell them if they did not believe and repent—obtain pardon and spiritual preparation, to meet Him within a limited time, their judgment would surely come.

When Enos was ninety years old a noted son was born to him whom they named Cainan—or rather, as in the margin, Kenan—which the revised version has in the text. It means, to mourn, or lament. And shows according to the genius and custom of those people there was mourning, or lamentation, among them at that time. Such grief as follows the breaking the ties of affection by death.

Now some of them were called in the providence of God to give up some of their small children. For infants would be the first to yield to mortality, next little children, grown persons being better able to breast against the ills of life. As it is written, "death reigned from Adam to Moses," nor did Moses stop it, "even over them that had not sinned after the similitude of Adam's transgression." Who is it, that has not so sinned, except infants and small children? The first natural deaths in the human family were the least prepared of them to resist disease and mortality.

The worst experience of the kind they had was about the time Kenan was born and it was memorialized in the name of the child then born. When Enos was born they were feeling the effects of mortality, as his name implies, and when Kenan was born there was mourning, or lamentation, in the earth as by custom his name declares. The names in this light furnish a key to unlock treasures of true history otherwise hid from us. Are valuable to all lovers of true history, so at that period there was mourning in the earth.

About this time there was some discussion as to the cause of natural death. Is it providential or not? Adam said, "In a certain sense it is. In another sense, man has sent his own death." Eve said, "That is true. We are to blame for it." How wise, and good it was, to have these two first ones so long with them!

They did their part well. They are few, who have done better than they.

It is a general opinion among Christians that there are infants and small children in heaven. A belief most reasonable. But the Bible does not give us any criterion as to whether or not they always appear as infants and small children, or advance to the state of adult souls. It appears, however, from analogies which exist in all material things more reasonable to suppose, they always remain in *statu quo* as when they passed away from earth. In every realm of nature are things large and small. As from the tiniest flower, or tree, or insect, or bird, or fish, or beast to the largest, the human family here in physique has a great variety in size; and as much difference in the powers of mind: so may it be in Heaven.

The quite infinite variety here enhances the beauty of the scene in every branch of nature from Heaven's height to ocean's depth. So it would appear that variety could serve the same purpose in Heaven. As variety makes a scene more interesting here, it seems that it would in heaven. And as the Lord hath need of some small things in this world, so may He have there. In this world there is need of little hands, so may it be in Heaven. In this world great minds are needed and are spheres for their fullest action; and there are places filled better, happier, by small minds—so it may be in Heaven.

In human arts and industries, all the grades of mind, and all the grades in hands of skill are useful; so no doubt in Heaven is blissful service for every shade of human intellect, and every degree of human skill. It appears that Heaven would be happier to the redeemed to have this variety than not. Jesus who represents every one of them will prepare it all in the best way.

When we dream of our departed loved ones they always appear to us as they were when we last saw them. And it may be a fact, that as they leave this world so they will ever remain, whether infants, little children, or adult souls. And that the Lord hath need of them so, is why He takes them in all stages of human life. No doubt but they increase in knowledge, and in skill of performance in everything they do, yet the difference between them while the progress is equal would remain the same.

In these chapters, the inspired writer follows a line far beyond its dates, then returns, takes up another line developing it as the other, and now goes back to the beginning to recapitulate. But I fail to see how any author could have done better. History is hard to write, if you stick to facts.

Seth was 105 years old when Enos was born. Now don't suppose he lived single so long for that; for we find it was the custom of the times for both sexes to marry young. Men about twenty years of age; later on at that age they were eligible to

military duty, (Num. 1:3), and if a young man had just married, was allowed one year with his bride before going to the army, (Deut. 24:5), to cheer her up. Which show they married about 20 years of age. It is best for them and the country, too, for them to do so now. If men would obey that rule, cheer up their wives during, especially, the first year after marriage, it would save them many a doctor's bill, for the first year on a wife is a very great strain. Whether she will admit it or not she will grieve after her mother and the rest of them at her old home, and the husband would do well to anticipate it and favor her as much as possible.

Noah was 500 years old before a child was born to him, not that he lived unmarried so long, but because offspring was withheld him and his wife so long for a divine purpose. The scriptures abound with examples of the kind. He holds back a blessing for the time being—leads human nature via dolorosa to prepare it for some special service He has in view for it. Noah and his wife were tried the longest of any of them in this peculiar way. The work they had to do required faith, great patience, perseverance, fortitude and endurance, and they were prepared for it by suffering as well as by other means.

Before the days of Enos all teaching, experimental talks, hortatory deliverances, had been given in a conversational tone of voice; but Enos, being somewhat weak in his volume of speech, by an extra effort accidentally elevated his pitch, spoke loudly, found it easier; therefore, he continued to let his voice rise and fall with ease, with an admirable cadence at the end of his sentences. This gave rise to oratory. It was born of religion; was providential. We are indebted to religious emotion, springing from true devotion, for the finest order of eloquence the world has ever known. Hence it was said that Enos was the first who proclaimed in the name of the Lord. He was the first acknowledged preacher.

It had a powerful effect. The people were moved by it as never before; praised the Lord for this additional improvement in their public services.

Now Enos was, by the record, 160 years old and his son, Kenan, 70 years old, and the Lord gave him a grandson through Kenan, and they raised a monument to commemorate this happy state of religious prosperity by naming this child Mahalaleel, which means he that praises God. And long did he make it a living idea among them.

Contemporary with him and his work was the happy Mehujael and his work in Cain's line. This was a happy period of revival of the religious life in both lines of Adam's posterity, and also of secular prosperity and general happiness in both these lines of civilization.

CHAPTER 15.

Cain and His Civilization.

Cain, as the head of all his posterity, was living right and doing all he could to restrain them from sin, and to constrain them all to do good. But, notwithstanding, he was now so happy and so determined to hold out, yet ever and anon his old burden would come back again and again. He was often haunted with a fear lest his anger would sometime so overcome him that he should kill some one of his own family, and he also often stood in dread lest he might take his own life when those terrible rigors of grief and horror would come over him. Often, yet, he would dream of killing some one, and would shudder and sweat and struggle in his sleep. Unfortunate man, though forgiven of men and pardoned of God, thou canst not rest—thy crime is so great—thy burden so heavy.

One night he dreamed he saw Abel. He appeared like an angel and said to him, "Brother, don't grieve so much! I forgave you at once. Heaven has pardoned your soul, and the angels justified the mercy that removed your guilt. Cheer up, brother. Be comforted. Never fear, nor grieve more. Don't let the devil throw you again. If he gets you to take your own life he will have you then sure. And you will go to torment of which father and mother used to tell us of so often." When he waked he studied on these things a long time.

This fearful, yet happy, dream helped him for many days. But still his old burden would return. It is true he was forgiven, felt it too, but such was the nature of his crime, its burden would come again, and yet again—and it did shorten his days by half.
Ps. 55:23.

When Cain came to die he was very happy. For when the prospect opened for him to pass out without killing anyone else, or himself, he was exceeding thankful. It was a privilege to him to lay down those dreadful fears, and to see he was out of danger of all liability to do wrong. The awful suspense being now broken, his mind and soul relieved, the crisis is past.

Abel was the first to descend on rapid wing to meet his brother at the confines of time. As soon as Cain was disembodied, he embraced him. The attendant angels stood as uncovered in that presence. The scene surprised, and discouraged Satan more than anything he had seen before among the human kind. He said, "That's a great victory on their side."

As they went up, some of the angels came out to meet him; saying, "we have watched over you in all your troubles, many a

time we feared you should fall, and now we indeed rejoice that you overcame to the end. Brother, there is a high seat prepared for you." He passed rank after rank of shining hosts, until he came before the throne. Then the happy Son of God leaped forth to meet him. And said, "My beloved, you are very precious to me. I know you have sustained a hard conflict, and thou hast won a very great victory." And the victor's crown by all was conceded to him. Neither did Abel envy him, no, not in the least. For except the Son of God, none were so glad as Abel. And all the harps in Heaven were tuned to their highest notes.

The foundations of redemption had now been well tried, and proved to be sure and safe, having capacity to stand the utmost strain. Is. 28:16; 1 Tim. 1:12-16.

"No murderer hath eternal life abiding in him." John 3:15. Of course he cannot be saved with the murderous spirit in him; but Cain for centuries had been free of it. So was Saul of Tarsus delivered of it from the time he saw Him who had been slain for sinners, Though he afterward often pronounced himself a past murderer.

Cain's reward in Heaven was not because there is any more credit to be given to a very bad man when he repents than to any other, but because of the man's great humility ever after; his perseverance, his faith which triumphed over so many disadvantages; that withstood so many temptations. For he was ever true, ever faithful to his Redeemer after his sins were pardoned, and his soul washed in the merits of the forthcoming blood of the ransom. That is what gave to him such a high place in the esteem of the Son of God. "Behold how He loved him." John 11:36.

His remains were interred with becoming honor; for he was the ruling patriarch on that side since their allegiance to Adam was broken in the separation. After the days of mourning were past they raised a monument over his resting place. As Abel's had long been as a silent sentinel in the land of Canaan, so was Cain's to be for coming centuries in the plains of Babylonia. Upon the death of Cain, they had no precedents before them as guides in filling his place. Nor had he appointed any one to succeed him. Lamech was bold, daring, and ambitious for authority. He wanted to rule. Enoch would have been a good ruler, but was not disposed to contend for it. Methusael was well qualified for it, but was so given to religious work, and literature, he did not care to have the office. Lamech had three sons who were leaders of all, but they would not try to get in ahead of their father; so their influence went in favor of Lamech being the ruler; and all consented for him to have the rule over them.

While Enoch and Methusael and Mehujael lived they had a good influence over the people, but after they passed away from earth, Lamech stamped himself as a type upon the populace;

then they became bad, and troublesome to their brethren in the other line from Adam. In some respects, Lamech was like Cain, a man of energy, and push, in worldly affairs. They, Lamech and his children, taking the lead, founded a civilization peculiar to themselves. The fourth chapter of Genesis gives an account of it, in brief, which contains much.

Josephus says, they invented weights and measures; that they were the first to lay off land lines and fix boundaries to men's possessions. He also says, the land of Canaan was laid off by geometrical survey to divide it under Joshua among the twelve tribes. Perhaps Cain's posterity invented the instruments, of brass and iron, for surveying land at first. By some means, they learned to fix the boundaries. They were the first to build cities, and to wall themselves in, for defence. Are mentioned first as making tools of brass and iron; but no doubt learned it from Cain, and he from Adam. They made weapons of defense, and of offense, against the beasts they wanted to subdue for labor, or other purposes, or against mankind. Thus in process of time they caused the world to be filled with violence.

This worldly-like society of Cain's posterity encroached its influence upon the rest of Adam's descendants, from whom they had been separated, until they carried on commerce with them, and inter-married with one another. Bad results followed from it, because it was so displeasing to God. He did not extend to them those restraining influences which had been over the descendants of Abel and Seth, and the younger than they, of Adam's children, all along before, and enjoyed by Cain's in former days.

When people backslide from the Lord, they do not have the divine influence over them as before, which is a great misfortune, for sin then may be punished by more sin, and worse sin. Thus the flood was invited upon all.

That ancient civilization discovered to have been in Babylonia, before the flood, goes back to the time when Cain's posterity occupied all that country before the flood. Adam first settled in these lands—east of Eden—lived there until he moved to Canaan. Then afterward Cain, in his banishment from Canaan, settled east of Eden, and his numerous posterity spread over all those countries.

The Cainites all perished in the flood. But Providence preserved in nature many remains of their greatness and glory as this world regards such, as so many witnesses of the truth contained in His written Word. And nothing has yet been found that contradicts the facts in His Word. Those were the first lands settled since the flood. From thence is the oldest civilization after the flood. Abram brought it to the west. His descendants kept it up. And through them, Israel, we have it to-day.

CHAPTER 16.

A Noted Judge.

The death of Cain was quite parallel with the birth of Jared in Seth's line. To Mahalaleel then a noted son was born. As the trend of history shows that an age which produces great preachers produces also great rulers. This child had in him the appearance of something great. Hence he was named Jared, which means, he that descends, or rules. A ruler sent of God by birth—as God Himself had indicated all along who should be the judge and governor over them.

His name proved to be prophetic. For when in the providence of God, he came to the gubernatorial chair, he governed as if he had been born to rule. Was the greatest judge and ruler they ever had except Adam. Retained the government longer than any after Adam except Methuselah and Noah. Jared, 132; Methuselah, 234; Noah, 350 after the flood and sometime before. He was a good man also.

The Lord sorely tried him by withholding offspring from him, as He often did his chosen ones, which was the more trying to him as he was the ruler apparent and wanted an heir to inherit the government and its salary after him. But as usual, in such cases, he was well paid for it, since his long and patient waiting brought him Enoch.

He had brought himself under many pious obligations to God for this great gift. Therefore he named him Enoch—that is dedicated. He had already dedicated him to God in vows before he was born. And his own soul also had been disciplined to wait in faith and hope; and also had reference to that good discipline then prevailing among them, that being also a part of the meaning of the name Enoch.

God accepted the offering of this child, and signalized it by giving to him an unusually large portion of His Spirit, which made a very great and lasting impression upon them all for good.

Now were prosperous days in both lines of posterity, especially in that under Adam's control, which was all except Cain's. They flourished in all things of a religious nature, for Enos and Mahalaleel were great preachers, as well as the good men they were, and had a strong influence over them all. And Jared having an extraordinary mind for all legal questions, Adam took him to assist him in his judgeship. This gave Jared a fine opportunity to study all the questions appertaining to the government, and he was very highly appreciated for his valuable help in that department of society.

About this time Eve was released from childbearing, for which she was now prepared to be thankful. The remainder of her days were easier, and it was a golden period of life to her.

Now the preachers and all the leaders proposed from this time forward that Adam be released from all personal business and receive enough from the rest annually to support him and the great mother of them all. To which all agreed. And it was further established that the successive ruling Patriarch should receive annually a sufficiency out of the public treasury to support him and his family. This Adam in a very happy manner thanked them for. But this first ruler of men found still work enough to keep him busy. When not engaged in public affairs, he improved his time in useful study; which paid them well for they all loved very much to hear his wisdom. The remainder of his life was very happy; excepting those things that are inevitable to mortality.

As Adam and Eve had been blessed to hear Enos and Mahaleel preach, and none except such as were they knew how to appreciate the favor when God calls one of theirs to preach, so now they have the happy privilege of hearing Enoch, the greatest of the three. From a child he was pious, and showed that he was endowed with intellectual and spiritual gifts. By nature and grace he soon forged his way to the front. Was soon popular and useful in both civil and religious affairs; and the most powerful and the most successful preacher of his times. As he preached his face would often shine as with the beauty and glory of the Lord. But when he became sixty-five years old, by some means or other, or for some hidden purpose, he became more intimately acquainted with God than any one had been before in this world. This intimacy was so close and constant that it became a proverb, "Enoch walked with God." And it lasted in Enoch's experience, and before all the people for full 300 years without interruption.

This friendship with God waxed more and more intense in him as time grew apace. Neither may we suppose he was a mystic, for he had a family to support—both sons and daughters. He followed secular business, too, as well as preached. In those days there was no salary for a prophet, nor a preacher, to live on.

The Lord favored Enoch with clearer insight into religious truth, and a fuller revelation of it than any other man had had before. He was enabled to see through the vista of the coming ages—looked over all time—saw its close, the final judgment of all men, and its results, which is truly told in the New Testament.

What wonderful things the Lord told him during those 300 years, of the incoming scheme of redemption, of salvation present, final, eternal, and its glorious results which should increase in splendor and magnitude as time rolled on, no man ever knew.

He was the Saint John of the antediluvian world; and like him, was forbidden to write or tell all the things he saw and heard.

It was a very happy privilege to Adam and Eve to have such an illustrious descendant, to share his company, and enjoy his wonderful ministry.

When Enoch was 65 years old, the Lord gave him a son, whom they named, at the suggestion of Adam and Eve, Methuselah, which means he has sent his death, because at that time some of the bereaved ones grumbled against Providence on account of the suffering and death of their innocent children, and they were reprobated for it by Enoch; that is, by sin man has sent his own death, sent it abroad the earth, and God was justified in it in suffering it to be, even in those who are perfectly innocent. This brave deed of Enoch, in proof of his trueness to God, had much to do toward escaping the death penalty himself, in any corporeal way whatever, by never seeing death or tasting it. He was saved from it by going to heaven without it.

Long did Methuselah bear this reproof against them—a warning to others, too, it was—and was a living monument to the true doctrine of Providence on that subject, and it is a little singular that he who bore it lived the longest of any.

Doubtless Methuselah married as young as any of them, but in the wise Providence of God he had to wait 187 years before to him a child was born, before to him a son was given. Is. 9:6. This firstborn and heir apparent to the government, and who never obtained it because his father lived so long he could not reach it, was named Lamech, which name in Hebrew means poor, made low, or poverty, humiliation, hard times. Mankind were then tired of hard labor. Short crops, too, wearied them, and Methuselah rebuked their impatience in naming his child born at that time, and the date of those trying times were as if written in Lamech.

It shows their temporal conditions at that time, which was fifty-six years before the death of Adam. Lamech, then, the father of Noah, was 56 years old at Adam's death, according to standard chronology.

By the good preaching of Enos, Mahalaleel and Enoch and the wise counsel of Jared in all matters, the good influence of Adam and Eve and the warning in the names of Methuselah, they recovered from this low estate before Adam died, who, when he departed, left them in good circumstances. Now were prosperous times in religious interest, in private temporal affairs, nor was the patriarchal government ever in better shape or happier. It was the happiest period of all the antediluvian age in both lines of its civilization.

But the happiest conditions have not immunity from bereavement's hour. In this happy interim Adam and Eve must see sor-

row in themselves, and also in their children; now they must bid adieu to Abel's widow, then to Cain's, then Adam must give up his beloved Eve. The ages of all four of these great persons were close together, because Adam and Eve were created as grown and matured for parentage at once, so their first children were nearly as old as themselves.

Abel's widow showed much and long sorrow for the absence of her beloved Abel, and how much more deep was it in heart no one on earth could know but herself. They truly mentally and spiritually loved in youth before marriage, which after marriage matured into much happy fruition—"married bliss;" and as the years of oft tearful loneliness passed in quiet hours, that loneliness and that love would become more intense—never dying, self-consuming. It was mighty faith in God, and the blessed hope of a lasting reunion, that sustained her in centuries of widowhood.

Now the mortal coils are loosening. Nor does Abel wait until they break ere he come to help that true and faithful spirit, all that the difference between mortality and immortality will allow. "O my dear! Are you here?" "Whom does she speak to?" the watchers ask. Ah! excuse her from answering that question on earth!

The love of the flesh had long since ceased, but the love of the soul never dies. Never had the angels witnessed such a scene as when these two lovers, and that after long centuries of separation, met again.

O, ye ranks of those
Who no human love knows,
Open the way
For these to pass to Him,
Who knows it more than they;
That love has now no fleshly feeling though,
For there they never marry more.

—(Luke 20:35.)

As they passed toward the throne the angels stood, as with heads uncovered, in honor of such pure, true, faithful, lasting love, and the mighty Lover of all said, "She shall have high reward," which she, as Abel had before, received.

Her mortal remains were laid to rest in due order after the custom of the times. Then was it decided to lay man and wife together in death, which is in honor of that sacred tie, and shows belief of its lasting union. It is well that the ages have followed the custom, and so much respected the sacred rights of husband and wife. Let none with ruthless hand dare dissolve that union of any couple. Whom God hath joined together, let not the pri-

vate, nor the public, put asunder. "Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach shall not be wiped away." Prov. 6:32, 33. The curses of Providence will follow his soul and body both. He cannot escape them. They will ever cleave to him.

In the course of nature Cain's wife was two or three years older than was the wife of Abel. She was a good, true and faithful woman. She often told Cain he was wrong in being jealous of Abel; tried to get him not to envy Abel, but be glad rather of all his good qualities, and for all the blessings of heaven bestowed upon him and of all the praise he received from persons here.

She was surprised when she heard he had killed Abel; grieved deeply on account of it. Never did she cease to sorrow over it; was always sorry for her sister and the children in their incalculable loss, and when the sentence of exile was passed upon Cain she was willing to go with him; believed it to be her duty. A true helpmeet was she to him in all his trials, as well as in all of his labors; was a happy influence over all their posterity as long as she lived, which was full four centuries after the death of Cain, a long widowhood, but scarcely half so long as was Abel's wife's. What fortitude this! The truest salt of the earth! What a debt we owe the female race! The masculine hath not yet comprehended it.

But now she must bid adieu to earth and loved ones, embrace that which comes before her. She, as was Eve in the other—mother of all—was the mother of all in Cain's line. She was, therefore, more highly honored after Cain's death than before. They all came to receive her last counsel, which was good, quite patriarchal. In the presence of the great ones of her posterity and of all others who could be present, she gave up the ghost, and was gathered unto redeemed humanity above.

As mortality was dissolving the ties of soul and body she hailed Cain by her side, as in strong arms to receive her, as he had so often done for her in the bodied state. What a happy meeting that! After centuries of separation! O the hope, the hope, that comforts bereavement and sustains it, though short or long be the absence of loved ones. Let no ruthless hand rob her of this.

As the ascending escort wheeled through the gates those in waiting exclaimed, "Welcome, welcome, to this mother of a race!" The Son of God Himself complimented her for the work she had done for her posterity, and with Cain she shared a delightful place in glory.

When those two good women triumphed so Satan said: "Fel-

lows, we'll have to change our tactics; we lose every time. I didn't expect to get any of those little ones:

For there is nothing for us to found hope upon
Of getting any "of such" as they,
When from earth they pass away."

She was honored in burial with all that the wealth, prosperity and intelligence of her people could bestow upon her as the mother of them all, for all of them felt like they had lost a mother in her. Her remains were laid beside those of Cain, attended with appropriate religious services. As religion follows the race to the end and happiness its future beyond, so her offices go with us down into the grave, and tell us we shall come up from there again. Alive, immortal bodies, all glorious, as is the glorious pattern made in heaven for them all, as is illustrated in the glorious body of Him who is at the head of the triumphal column from the dead.

CHAPTER 17.

The Mother and Father of All Living Die.

Adam and Eve never married, either of them, but once. The Creator showed in these that He intended only one wife for a man unless as was later allowed, in either sex, after losing one's companion a second was provided by Him. He lived to see his sons and his sons' sons come to honor. Besides a number of little ones, earlier or later, two of his adult sons, Abel and Cain, passed to glory before him, and likewise the wife of each of them, and his beloved helpmeet also.

Adam and Eve sustained a good, happy, religious life through all their days after restored by grace from the first sin, which was a brilliant success, having lived so long, and so long sustained the conflict between the opposing forces of good and evil. We know not that they ever sinned but once, or that they ever set any bad examples before their children or their children's children.

Adam was not a preacher, though he had the Spirit's gift of foreseeing future events, and predicted some of them, so ancient tradition claims for him. He and Eve were the main ones in handing down to their posterity the holy doctrines and precepts which they should believe and do, together with facts of creation which they should retain to the latest day of time. Having

knowledge of all these things it was well they lived so long—Adam 930 years, and Eve only a little less. I'm almost sorry he didn't live a thousand—a millenium.

By this time the doctrine and the precepts of religion were known to all; if they sinned against the doctrine or any precept it would be their own fault. The wisdom of God is easily seen in keeping these two witnesses of the creation, and of the birth of their posterity, who have since peopled the earth, as well as of the long lives of other good and great ones, men and women both, on earth so long in that, the world's first era.

The time came, as it does to all, when Eve must die. This was a great trial to Adam, the greatest that ever befell him, except his sin. God pitied him in that, so He did in this. She had grieved so much over the death of Abel, and being separated from Cain, as she was, rather worse, shortened her life to some extent. She longed to go forth to see Cain, and as often wished for him to come to see her. But neither of these could be granted, for by the decree of God and from the nature of the case they were doomed to be separate. As a guilty culprit he had to flee away. Once away, he had to stay, nor could she or they go lawfully to him. By law it was as an impassible gulf fixed between them.

Shortly before she died she said she saw Abel and Cain both; that they came near to her, were in pure white shining apparel. She was so happy to see them again! Centuries had elapsed since she saw them last, not since the woeful day that took them both at once away. Sin did it all. O how cruel is sin! And it caused her own death, too, of all born of her, and Adam's death also.

Adam said, "We know they are both saved; for, my dear, if they had have been in any of those miserable places which we saw, long ago, they would not have been let out to come back here." All the preachers and the rest of them said, "That is so; Cain must be saved, too, as we have all heard of his deep repentance and holy life after he was separated from us."

She talked a great deal in those last days to her children, grandchildren, and to all the rest, gave them the benefit of her long experience, telling of the precious dealings of the Lord with her.

They remained with her—all that could—to the end, to see and to hear all they could from her wisdom, for Eve was a great woman. She had made a happy and lasting impression upon them all for good. They all held her in highest esteem, loved her as the mother of all. She was the only woman that ever lived without being born, except only as her conversion after she sinned is called being "born again." She did her part well, nor has her work, in its effects upon the race, ceased unto this day.

Soon as her eyes were unholden by earth so she could "see a world of spirits bright," the first to greet her was Abel's wife, so softly, so gently, so lovingly; then Abel as with arms to press her to his bosom; then the long-absent, from her, wife of Cain, fondly embraces her, and Cain himself. O, happiness enough, it seems, but here come Gabriel and a host of retinue bright, who appear to vie with each other, each wanting to do her the best service. And I tell you, when the mother of all living came up to glory there was a very great shout. All the little children of the race in heaven rejoiced around the first mother of them all, and though she was receiving ovations of such high honors, she must be excused to notice the least of them, so near and so tender to her, and with all her heart she thanked Him who saved them.

The Son of God rejoiced in His very heart. In it He saw a depth of meaning and of joy to Him which none except Deity could appreciate. He said to her, "You were Satan's instrument of death, but you have become our instrument of life for all living, and on your account and through you, I shall be called the Son of Man, the Seed of the Woman. We caught you and your race, in the fall, and will make a complete spoil of Satan and all of his works (1 John 3:8), and the very highest glory shall accrue to the throne of Deity in that Deliverer and his final victory over all the enemies of your race." 1 Cor. 15:25, 26.

And he put upon her happy head the newest crown in heaven. Neither artificial nor natural flowers of earth, however pure and sweet, didst her crown adorn; nor rainbows from art's or nature's realms, nor diamonds or other precious stones and sparkling gems of art's or nature's fields, but things spiritual: far more splendid, much more lasting, insignia of possessions, of victories, of sweet graces, and of everlasting felicities.

No earthly queen ever had so brilliant attendants nor so exalted, and powerful servants to serve at her coronation, for redeemed from earth, and angels of every rank and station did vie each with other to do her the best service on the glorious occasion. Then they sang the sweetest strains of music known in heaven.

Satan was so cowed at that scene he had the rigors. He didn't want to see it, but he couldn't help seeing it and hearing it also.

Seth took charge of the mortal remains; Enos, the senior of the preachers, conducted the funeral services, assisted by Mahalaleel and Enoch. She was laid to rest near by the dust of Abel, where it was protected against all intrusion until the last honors were shown to her memory.

They did all they could to make Adam comfortable, but there was no company half so dear to him as his beloved Eve's. She was but a half a day his junior. They had been like two loving

roes all their lives. No one now could tell how deep was that love of 930 years' experience. Had he not a human nature unusually strong he could not have stood that, a bereavement so severe, but his great Creator, ever good and kind, favored him with an early release.

He mourned for her a full month. He didn't live much longer. It was a mercy to him that he didn't, for with him all earthly desires had failed. He longed daily to go to his beloved, and to the loving Savior of his race, who now pitied him in his sorrows, and soon granted him relief from them.

He gave him to understand that the time of his departure was near at hand. Pursuant thereto he called all of them together, except Cain's descent, for it was not agreeable to the will of God for them to mix at all, to him to receive the first patriarch's blessing. And it was a great help to all those who received it. Cain's stock lost much by missing it.

He told them "that first of all he wanted them to remember the Seed of the Woman—Messiah—should come through the line of Seth; that they must keep up the form of worship which he had taught them, which Abel, Seth, Enos, Mahalaleel and Enoch had followed all along; not do as Cain, break the order of sacrificing, and remember how God refused him as well as his disorderly performances; that in addition to the public worship, on the holy Sabbath days, each family must have family worship morning and evening throughout their generations; that they must teach the doctrines and precepts which he had taught them, to their children, and they to their children through all their generations; that all he had taught them about creation and the beginning of all things they must also teach to all the coming generations; that they should keep strict records of all important events, as he had done from the beginning, for history is a useful thing to men, especially in reference to the divine administration over man. It is agreeable to the will of God that you should keep the world's records. You must remember all these things, as I have so often told you. So do and the God of creation and of redemption shall be with you throughout all your generations, and will bless you."

In this presence were Seth, Enos, Kenan, Mahalaleel, Jared, Enoch, Methuselah and Lamech, all lineal ancestors of the Messiah. Surely they were well prepared to receive all this knowledge from the first man, and hand it down to all others. Enoch was 208 years old then, and Lamech, the youngest of them, was 56 years old.

Enoch was now in the glory of his great ministry, walking with God; more intimate with the Lord than any one else had been on earth before. Many other good men and good and great women also were present at that scene. It was a happy period

of the world's history, for the blessings of peace and prosperity and of domestic happiness and religion smiled upon all. It was a privilege to witness such a scene. As it were at the grave's mouth they all vowed to God to be better and do better, which they did, and He blessed them.

Truly it was a wise Providence that permitted these good and great men and women to live so long, giants in intellect, in grace, in influence for good as well as in length of years; giants in age and experience, if in nothing else.

It is not said that any of Cain's descent lived so long, nor is great age predicated of any of the wicked; but length of days is a favor granted to the just.

According to the authorized chronology, Methuselah died just a little before the flood, while his son, Lamech, father of Noah, died five years before the flood. Methuselah lived 969, Lamech 777. He was 187 years younger than his father, yet his father outlived him by quite five years. So he died without becoming the ruling patriarch, and Noah inherited the government in the room of Methuselah; was the ruling patriarch just before the flood, and after as long as he lived. From then no more deaths are recorded, Methuselah's being the last until after the flood. They were all, as record at once by the mighty pen of the flood, except the famous eight who escaped that catastrophe.

In this distinguished presence Adam passed out of this world. As Eve, he died a purely natural death, not being sick. He told them while his mind was perfectly sound, with intellect clear, just before he departed, that he saw Eve, Abel and his wife, and Cain and his wife, and a host of little ones redeemed from the earth, all in great beauty and glory. As soon as soul and body were dissolved they were the first to meet and embrace him.

When the father of all men went up to heaven there was a tremendous shout. As he came in the music thundered in majesty. In great dignity the Son of God rose from his seat and embraced him, saying, "From you it is I am to be called the second Adam." There was great rejoicing in all heaven over this, another redemption complete. Nothing was lacking except the coup de gras of the resurrection and this depends not upon the contingencies of men, but is as true as heaven; it is sure to come. They did him special honor, because he is the federal head of all mankind. The great Godhead rejoiced in the success of the plan of redemption. It had brought up six souls of matured age to heaven besides an unnumbered company of little ones, and its final success was practically insured.

Satan saw and trembled, for he so believed, too. James 2:19.

In his bodily remains he was laid tenderly beside his beloved Eve. They mourned for him full thirty days, then raised a suitable monument over his grave.

While Adam lived he was the recognized judge and ruler over them all, except Cain's descendants. Neither did they ever demur from his decision rendered in any case, nor from the sentence he passed upon any found guilty. Now by right, by common consent and agreeable to the will of God, the government descended upon Seth, who received the patriarchy in the room of Adam.

Adam retained his great intellect to the last, held them all in good control as long as he lived, and his decisions in all cases were appealed to as precedents all along down to the flood by the good and pious. He lived to see eight generations of mankind.

The generations are not reckoned by the age of the patriarchs, but from the birth of a father to the birth of his firstborn. Therefore, the generations are not at all uniform in their length; as, for instance, Enoch was 65 years old at the birth of his son Methuselah, while between Lamech and Noah were 182 years, and between Noah and his firstborn, it appears, were 500 years. Gen. 5:32.

Adam lived to see the race well established in religion, science and all knowledge needful to mankind in those days; to see all useful industries then in demand in a flourishing condition, likewise trade at home among them on a good basis, and government on a good foundation, in prosperous conditions. He lived to see his posterity well informed in all the facts of creation, and in all the doctrines and precepts of that holy religion Heaven had taught them from the beginning; to see a happy, flourishing state of civilization in all the race.

Cain's posterity, however, built up a civilization less religious than the rest. They lost much by being separated from Adam and Eve. Their civilization in consequence and their giving precedence to the senses, in wealth and worldly enjoyments, would be more secular in its nature and character. For these kinds of enjoyment they made good progress in arts and inventions, neglecting to a large extent religion and its culture, applying their genius in this way, and for these reasons their civilization would be more praised by some writers of a certain class than the rest of the race at that time.

They increased rapidly, spread over the whole valleys of the Tigris and of Euphrates, from the garden of Eden to the mouths of these streams as then known. The traces of that civilization are seen in those countries at this day in uncovering the buried past, as is said by excavators and explorers there were settlers in those lands older than the Shemites, which is true; and they were Cainites, antediluvians, descendants of Adam and Eve through Cain and his one wife, as we have before explained. But none of the dates, when currently read, will antedate the time

when that country, on the east of Eden, was settled by the fugitive Cain, and more especially when that very land was first occupied by Adam and Eve as soon as they were banished out of the garden on its east side.

The earliest tablets there found, as it is said, show that from times as early as 3,800 years before the birth of Christ men knew the use and power of letters; but while these farmers and tradesmen were using this method of recording events, the shepherds and cattle tenders of the other lines of Adam's descendants were making their records on scrolls made from the well-dressed skins of their sacrifices. It suited their business and convenience better. Men have always used first that which was most convenient for them. The civilization in both lines from Adam had the same high date and divine origin; were divided first in Cain and Abel, afterward Seth, and all Adam's younger children went into the general line of Seth's posterity, continuing with Adam while he lived and following his teaching after he was gone, until a few centuries before the flood both came together. Those who followed Adam's teaching and of the great patriarchs in Seth's line kept a pure civilization until they intermixed with Cain's posterity.

While the descendants of Cain occupied close, at first, to the garden they durst not intrude upon it nor venture into it, but grazed their stock around it and gazed upon its wonders many times as Cain and his wife related its history to them, as well as they could remember it, as told them by Adam and Eve. They held it in sweet, solemn memory as the once happy home of their father and mother, and being closely related to the birthplace of their race. Neither did Adam and Eve ever enter it more after their expulsion from it. But often with their children, while living near it, would climb upon some high place to survey its superb beauties, and would pathetically say, it is not near so pretty as when we lived there and dressed and kept it, and told the children the changes they spoke of came on account of their sin, and for the same some of its most precious things were lost from earth.

According to the chronology of the authorized version of the holy Bible Adam died 930 years from creation, and no doubt Eve lived quite as long as Adam. According to the authorized history the world's first thousand years was a very happy period when we average it with those that have followed it. Think of a person now being so free from disease and sickness, with such a hold on life as they had! If one lives now a century it is remarkable; but think of a man living over nine centuries. They were then, as to their bodies, that much nearer immortality. The change is caused by sin, and how much more we cannot tell.

Adam suffered much by it and those in the days of Noah, and those since far more.

It does not naturally appear that this mortal frame of ours could have stood the strain so long, yet there is no proof to the contrary. Doubtless it is true that men then did live so long.

O happy father and mother of a numerous race, who for one sin were expelled from your pristine home. Now your toils are ended, the sweat wiped from your faces, your hearts relieved of sorrow. Enjoy your home on high. Some have blamed you, but who of them hath a record so clear, that only one sin is laid to his charge. Many of your children seem to have forgot you, but there be those here below who love you yet and appreciate your work so great. Ah! in the Second Adam you have many on earth who will greet you there. They come! They come! "Even so. Amen."

CHAPTER 18.

A Man Leaves this World Without Dying.

The happy state in which Adam left them continued for 131 years. Of course those good and great men contemporary with him in his latter days had as much to do with it as Adam, and happily did they succeed in continuing it another century and more. Seth administered the government, being ably assisted by the great statesmanship of Jared, who was, as the prime minister, chief counselor to the ruling patriarch, and by those mighty preachers, Enos, Mahalaleel and Enoch, in the happy influence they had upon all the people. This was the very acme of antediluvian prosperity, a flourishing time in religion, in common learning, in the sciences of mathematics and astronomy, in all the arts and industries known to them, in all their secular pursuits, and in domestic happiness.

The most noted event in the history of the world before the flood occurred in this age, in Seth's administration, fifty-seven years after the death of Adam, namely: the translation of Enoch.

So remarkably spiritual in his life was he it is said he walked with God, and that for full 300 years, thus living so close to God, who is said to be a consuming fire; his fiery zeal and holy love so consumed his materiality all the time, if he had not been a strong nature he could not have borne it so long. His body, as it were, becoming less and less material and more and more ethereal, being so close to God, taking in so much of His Spirit, he could stay no longer here below, and went to heaven as a natural consequence of such a life, of so high and holy experiences.

Intellectual fire, the fire of genius, may well nigh consume a man, especially his body; when religious zeal and love are added, the heat is more intense, and it takes a strong nature to bear a high degree of it for a long while. And think of sustaining so high degree of it for 300 years! As the prophet saith, "Who among us" could have stood it? Is. 33:14-17. As the Psalmist, "My zeal hath consumed me." Ps. 119:139. Again, "The zeal of thine house hath eaten me up." Ps. 69:9, and John 2:17, applied to Christ by the disciples.

Daniel was overcome by the effects of his visions. Dan. 8:27. For weeks he didn't want to eat. 10:2, 3. Neither did Moses for forty days when with God in Mount Sinai; nor did our Lord for forty days in His human nature with His Father alone communing, losing sight of all material needs, His body in all its functions feeling no creature wants, having work to do, and meat to eat, that the world knows not of. John 4:32. All of these in their physical natures were sustained, as was Elijah for forty days, by the power of God. But this antediluvian—spiritual giant—in his mighty nature stood this close fellowship with God for full 300 years. Then he was on earth no more, for God so loved him, and for a purpose. He took him up to heaven without letting him taste of natural death or of any other death.

It was on this wise: One warm Sabbath day while he was preaching all of the children of God in that line of Adam's posterity who could come, being present at the sacred place of divine service, he became enraptured. It was a meeting of great power and of divine glory, his face shone as the face of an angel, he looked up and saw a great company of angels, though unseen to any of the people, but they felt a mighty power come upon them; his faith became so strong he mounted the air (for he had long believed he was to go that way, and God had so informed him) and went off with them. "By faith he was translated." Heb. 11:5.

The whole congregation were wild with excitement, the women screamed, the children cried and ran to their mothers and fathers for safety, while many of the old ones shouted on account of the wonderful manifestation of the divine presence among them, saying they had long thought that some glorious thing would happen to Enoch. All gazed upon him as long as they could see him.

After awhile he was relieved of all of his personal apparel and of every vestige of mortality itself, so they could see him no longer.

As the triumphal host moved into glory there was the greatest excitement in all heaven that had ever been seen there before. Such shouting and rejoicing through all ranks were never heard in heaven before. As he passed through the holy ranks to be presented to the throne all heaven rang with the grandest and

richest music. The Son of God embraced him with great emotion. Never had we seen Him so much affected, and he said in that mighty presence: "This is the first trophy of completely saved humanity we have had." For Enoch had the final touch of glory and beauty, the first child of translation. There were none like him in all the ranks of heaven, and he was inspired to sing a new song before the throne, the like of which was never heard on earth nor in heaven before. It was in honor of completely glorified humanity. Every angel listened in silent wonder until he had finished. Then they durst not try to sing it, nor did any of the redeemed. No man could sing it but Enoch.

It was sung no more till Elijah was translated. Then Enoch raised it and they, two only, sang it together. Elijah could sing it at once, but no angel, nor man, or woman, in heaven didst try to sing it with them. These two were in advance of the great translation of the living saints at the last day. 1 Thes. 4:17. "Blessed and holy" are they who have part in that translation, for on such no death hath any power.

But when the Son of God—the Son of Man—in His glorified body ascended upon high, risen from the dead, leading the prospective of the general resurrection of the dead at the end of time, the scene was incomparable by far to anything that had ever been in heaven before. A troop of the risen saints from the dead which came forth from their resting places after His resurrection, attended Him, with a host of angels from heaven, the chiefest of them ascending high with Him. As they went up many that remained in heaven, being detained there on duty to Him, came forth to meet the triumphant pageant. Then was sung that song of triumph given to the church by inspiration long before and sung in prophecy since till now it is really fulfilled in the fulfiller of all things: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in." The descending host respond, "Who is this King of glory?" Back comes the answer: "The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up ye everlasting doors, and the King of glory shall come in." From heaven's gates comes the response: "Who is this King of glory?" Up rolls the answer from the ascending column: "The Lord of Host, He is the King of glory." Ps. 24:7-10. As the indescribable pageantry rolled through the uplifted gates and wide-opened doors, and through the happy ranks of angels and redeemed, as leading captive every opposing foe at his chariot wheels, the holy throng of angelic host and all the redeemed of earth proceeded with Him to the throne. The great heart of His Father was convulsed with tremendous emotions. He embraced His long-absent Son with affection great, stronger by far than human love could describe or ever felt.

The grandest displays of honor that heaven herself could produce were bestowed upon Him. The best songs of all ages, the yet new song of Enoch and Elijah, and the song of Moses and of the Lamb, were sung by those that could sing the newest and the last. Every one in heaven strove to do Him the highest honor, to give Him the highest praise; but in all the waiting throng there was not one happier than the mother of us all—Eve. She looked upon Him as her son from the days of Eden, more precious far than ever was Seth or Abel to her.

Not one rejoiced more or deeper than did the Holy Ghost, for like a giant let lose from His anxious waiting to run a race, He was now to enter upon His happy work of saving sinners redeemed by the precious and sanctified blood that had late been spilt on earth for Adam's race. Quickly and with joy imperial did He descend to His happy work of making others happy.

All the grades of hell saw these blessed scenes, and were filled with shame and fear and trembling. So far, "tormented before the time."

The translation of Enoch showed how a man might ripen for heaven, and pass to eternity if sin had not entered into the world. It shows how we all might go and enter in were it not for sin.

They watched and waited to see what would be the result of Enoch's wonderful flight. The next day troops of young men and older ones also went out and searched all over the land of Canaan, for it was in this land whence he, as did Elijah and our blessed Savior, ascend to heaven and over the adjoining countries, but Enoch "was not found because God had translated him." They even went so far east as to the borders of Cain and inquired of them. It struck them with a very great astonishment to hear such news, to hear such a thing as a man going to heaven before he dies. It was the most talked-of event that had occurred since the death of Abel. It made a very deep impression upon the whole race. A great time of revivals of religion followed it in all the race. So his translation was more powerful for good than his holy life and work had been; it was more widely known and more impressive. His own people did not know how to appreciate that great life until it was ended, and that, too, in such a signal manner.

As a fact in history it is well established. It was witnessed by Seth, Enos, Kenan, Mahalaleel, Jared, Methuselah and Lamech, besides the families of all these and many more whose names are not given. As a fact it was well known through all the generations of the Hebrews, and is mentioned in the New Testament.

Seth lived yet fifty-five years. Good days, too, they were, every interest, both secular and religious, flourishing all the time. He was an exceptionally good man, highly honored by his contemp-

oraries as a good ruler, appointed of God to fill Abel's place, he was the more esteemed by all. He lived and died as a patriarch.

Before he passed away they gathered around him for the patriarch's blessing, which was similar to his father Adam's; was well delivered, well received by all, and well remembered.

Abel was the first to meet him as he passed the limits of time, as he was put in Abel's place, Cain having forfeited the first birth-right of the world, it fell upon Abel. At his death it was counted vacant until the birth of Seth, in the consciousness of a disembodied spirit Abel had a tender love for him. He was honored in heaven as a great patriarch, and as an ancestor in line of the Messiah.

Satan lost again. In fact, his influence was weak in that age in the line of these great patriarchs.

His remains were honorably interred, laid to rest beside Adam's, in the chosen burial place of the ruling patriarchs. The funeral rites were rendered agreeable to his rank.

Seth ruled in all 112 years. The government upon his death descended upon his son, Enos. The state affairs, religious affairs and all else were in a prosperous condition. Enos ruled with the love and tenderness of a father. Although a splendid judge, a great governor, yet he was honored more as a preacher than for either of the others.

When Enos had ruled nineteen years a noted event occurred, the gift of Noah by birth to the world. So when Enos died Noah was 80 years old, and perhaps a preacher then. Thus the Lord provided a preacher in that time to fill Enos' place when, by death, he should leave it vacant. So He takes the workmen to Himself, but puts others in their place to forward the work.

Lamech waited 182 years before an heir was born to him, yet was well rewarded in the gift of Noah. Now the people longed for some rest from labor, wanted easier times, relief from inconvenience and sorrow. But now they had hope in this promising child, and named him Noah—repose, rest, consolation. But this discontent, unrest and letting go the legitimate methods only made the times harder for them, added labor to labor, sorrow to sorrow, as the result doth show.

Enos and Mahalaleel did all they could to revive the people in religious duties. So did Jared in all of their public affairs, and Methuselah and Lamech also in their places. They did not, however, go into immorality; kept up all of their public services on the Sabbath days, family and private worship likewise; were only, more or less, in a cold state.

Under the labors of these good and great men the people revived, and the days of plenty returned. The administration of Enos continued seventy-nine years after the birth of Noah, and after about a decade of trying years at that time peace, prosperity

and happiness were constant guests of the ruler and his people, no unusual events transpiring until the nation is called to give up her beloved chief.

With high respect did they gather around him for the patriarch's blessing before he died. He was well prepared to give it as he was a good and a great preacher, the father of preachers, and also as a judge and ruler did he excel. Loved and honored of all they were sorely bereaved when he left them.

He died as a preacher dieth. When the spirit wings were loosening from the mortal chrysalis every human spirit in heaven descended to help the first preacher in this, his last earthly struggle. Returning, the gate that is brighter than pearl opened wide to admit the father of preachers; every angel in heaven did him honor. As he walked the street that is finer than gold to be presented to the throne the music was most grand and majestic; it seemed that its bass thundered and trembled all through heaven. The great Master said: "Thou wert the first to typify Me in the office and work of the preacher; thou didst thy part well, enter thou into the joy of thy Lord." So he did.

Satan said to his emissaries: "I never did like him nohow, and less now. He gave me many a hard blow. We suffered much loss by him. I'm glad he's gone from the earth."

His remains were interred with high honors. The first preacher's monument was reared over his grave. The last and the highest office Solomon claimed was that of the preacher. Ecl. 1:1. Wisdom was required in a preacher, and "because the preacher was wise he taught the people knowledge." Ecl. 12:9. The Lord gave wisdom to these first preachers. He always richly endowed the head ones, as Moses, Aaron, Samuel, David, Elijah, Isaiah and the apostles. So was Enos.

CHAPTER 19.

A Golden Age.

Kenan, by the principles of the government, succeeded his father, Enos, in the patriarchy, held it for life as the law allowed, which to him was yet ninety-five years. He came to authority in a fortunate time for he was by nature rather a weak character, but was surrounded by great princes and preachers to support him, and a contented, orderly populace. So he had a happy administration.

He was an humble, good man, but had the physical infirmity of inefficient digestion, which caused him to have a predisposition to

a melancholy cast of spirit, and to be easily excited to fear; of a sensitive imagination he drew on the future for trouble with which to afflict to-day. In the privacy of life he was sincerely pious, yet for the most of his time feared he did not have God's approval, suffering much uneasiness lest he should never be accounted fit to enter heaven. Hence when the premonitions of death came he was much agitated. Uncertainty, like clouds, appeared to hang over the spiritual horizon, but by and by they were lifted up, and the Sun of Righteousness shone upon his soul, and at evening time there was light. He had a calm, sweet passage through the last rough waters, into the rest which remains for weary, patient souls.

His reward was great, and a great surprise to him. Then it was shown to be true, "Blessed are they that mourn: for they shall be comforted." Matt. 5:4. Yes, mourning one, enter into thy Master's joy.

Thou who didst lament so much over failures, take the bliss of thy well-finished work. Now thy burden and thy fear are gone, enter into thy Master's rest.

Ah! many greetings he did not look for received he in heaven! Many he found there who had loved him on earth when he oft thought his soul was forsaken of all, and many whom he had helped in spirit when he thought his life was a mourning, lamenting failure. After the night of weeping joy comes in, the morning. So the mourning, lamenting soul of Kenan is now happy forever; and so thankful, too, that he did not fail to get to heaven.

Satan said: "When such weak souls as Kenan are saved it is hard on our side."

Many honored him in death. The obsequies were befitting a true prince, for such he was. Princely in his deportment in public, and likewise in his home was he. His mortal remains were honored with a resting place among those of the ruling patriarchs.

He left the government in good shape for his successor. Now according to precedent the administration of the public affairs rested upon Mahalaleel, whose term of service was shortest by far of any of the ruling patriarchs, being only fifty-five years.

This was a prosperous, happy period in temporal and in spiritual affairs. Mahalaleel was a good man, a great preacher, and a splendid judge and ruler; was a happy-spirited man, dispensing innocent pleasure all around him. His very presence itself was a blessing to all who came in contact with him. If he had any troubles he had the happy art of hiding them from others. They all thought he never had any troubles, and carried all of theirs to him. So whenever they met him he was so happy they would forget all their troubles and think the whole world was happy.

As a ruler he drew all the people to him. He was such a happy judge when men came before him they would settle their disputes immediately. As a servant of God his experience was of the hap-

pious order. No church when he was present had a dull meeting. He was always happy and praising the Lord, he helped many of the weak to bear their burdens. Everybody loved him and was always glad to see him. He was a hallelujah preacher.

Cheerful man, happy brother, he that praises the Lord! The world needs more of your kind!

He died as he lived, went a shouting until he met the redeemed and the angels on the other side; many more met him gladly at the pearly gates. When the gate opened there was the greatest handshaking and hugging ever seen in heaven before. The redeemed were so full and the angels so delighted at their joys that the music of heaven was hushed.

The Son of God said: "Well done, good and faithful servant, enter thou into thy Master's joy," and he entered into that fullness of joy of which he had had many a foretaste.

Though after all,
He deserved not reward;
For it was all of the Lord.

He received the blessing of the pure in heart,
As Kenan did of him that mourns.

Hell was peopled slowly in those times. That was a golden age. It did not send souls to hell. The devil was long waiting for some to come. Now he said: "I am glad his shouting on earth is stopped. I've always hated it. He cut off my game from me many a time."

I love those good, old antediluvians. They are my kinsfolk.

In those days pure literature, mathematics and astronomy and every needed art flourished among them. Speculative science and its companion, speculative philosophy, were not even born then.

Mahalaleel was mourned and his mortal remains buried, and his name honored as it deserved to be, as one of the great ones of earth.

He was succeeded in the government by that mighty prince and statesman, Jared, the mightiest giant of all Asa, jurist and ruler. He ruled 132 years, when death dissolved his relation with his people on earth. He was a born ruler and leader of men, a judge "to the manner born." He had the greatest genius for government and statesmanship of any of the great antediluvians.

His was truly a quadruple temperament, combining the four leading elements of our common nature equally into his one nature, making his a well-balanced, strong nature. None were better balanced at every point than was he, just the man then needed in all affairs. He was not as scholarly, perhaps, as the best, but was a great patron of learning, of all branches of knowledge then known; not a preacher, but a strong supporter of the divine worship in every place. As a judge and ruler he had the happy art of seeing

through every case brought before him. So no one felt disposed to have a new trial.

In those times the people were as they had been in this line from Adam, from the first, peacable and did not give the ruler and judge much trouble; willingly paid the necessary taxes to keep up the public affairs.

In all his domestic affairs he was the same well balanced, strong man. As an old woman once said, "If a man could read the Bible through without having to stop to spell any of the words, and could eat a cold dinner on a washday without grumbling, she thought he was a great man." Not every one that is great in public is great also in the little duties of life. It takes both to make a character truly strong. It don't become a man that was born of a woman to be grumbling at the women nohow. I think a man will get more love to let that alone.

He was just so, too, with all of his neighbors and friends, was also a man of strong, steady faith, of firm hope, and of constant devotion to God.

His was an illustrious administration—none better since Adam's. The people were contented, prosperous, and happy under his rule.

He died like a mighty prince of God. When borne by the rapturous to the heights of glory, and brought before the throne on high, the mighty Judge and Ruler of all said, "Thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord."

Then Satan said to his host, "If we lose the politicians it will be hard on us."

This mighty captain of his people was duly honored in death, by his countrymen. Interred were his mortal remains among those of the great patriarchs. And one of the highest monuments marked his resting place.

Happy servant of God, and of men, long wast thou on the round of duty (962 years), posterity should do justice to thy name! Born to rule, thy mission filled, take thy reward.

Enoch, the seventh, successor from Adam, would have been the next ruling patriarch had he remained on earth till this time. But he received highest honors, and better wealth, than any government on earth could bestow upon him. He did not desire to rule nohow. It was gain to him.

Methuselah succeeded his grandfather in Enoch's place in the government. The public affairs were in a happy condition at the beginning of his administration, which rule lasted to the end of his life (234 years). This chapter covers a period of 516 years to the inauguration of Methuselah, and a happy period of the world's history it was. Especially in this line of the race. This is a blank period in the history of Cain's posterity; so we cannot speak for them, in this period. The trend of Bible history takes

on in this case one of its peculiarities which shows it intended to follow the course of the Messiah. It is evident that the pen of inspiration designed to follow the flow of the royal blood of the seed of the woman; and in that sense the whole Bible is a progressive history of Christ on His human side. He was the living spirit in the Scriptures from age to age, weaving them, as it were, a web around Himself, as He says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Happy is he who so finds.

CHAPTER 20.

Men Lay the Foundation for the Flood.

It was now according to the chronology, about 1422 years since creation. As farmers often say, good weather is a breeder of bad weather; so a high degree of prosperity among men is frequently followed by hard times; which was the case, as the history shows, with this people.

It was the will of God and the effort of the patriarchs to keep their own line separate from Cain's. But in process of time, as they multiplied and spread over the earth, they came closer and closer together until they got to mixing across the line of separation.

As to the posterity of Cain, the Bible drops them off after Gen. 4:24, but I think they are meant in Gen. 6:2 by the daughters of men, while the sons of God there means men of the other line; here is a blank of perhaps 1000 years of which we have no record except what Providence has kept hid under ground till recently discovered by government excavation and explorations in ancient Babylonia and Assyria, the lands occupied by Cain's descendants before the flood.

We know not what they did in that period; but I would suppose their civilization continued about as it was shown in Gen. 4:21-23, unless they became wicked, which Josephus states as true, from tradition, I suppose. He says "they made wars upon the rest of mankind." Lamech, in Cain's line, was wicked, may have been violent, may have made himself a monarch in that line and a tyrant.

I think what is found in those lands, in real date, by man given, before the flood, nor do we claim to know the exact date of the flood, was the work of the Cainites. The records there found on the clay tablets give accounts of kings and their wars. Josephus says the Cain posterity made wars upon the rest, and the Bible

at 120 years before the flood says: "The earth is filled with violence," which was in the administration of Methuselah in Seth's line. In Cain's line the ruling patriarchs after Lamech may have assumed the name of kings; and may have had wars in their own line by divisions among themselves before they made any war outside of themselves. Ruins of ancient cities, and libraries of burnt clay tablets with dates older than the flood, were there found. How old Cain was when he built the first city we are not informed (Gen. 4:17), but we know in the history a long space of time is often embraced in a short sentence. Cain complained that in his exile he would be hid from God's face, and the text says: "Cain went out from the presence of the Lord." That is where the Lord manifested His presence in the holy place of worship. And as soon as he could he built another where he was and dedicated it to the Lord in the name he gave it—Enoch. Religion was the foremost thought with them in that age. So it was in the first centuries after the flood. And again after apostolic times, as a certain writer says, "In those days, as St. Jerome tells us, any one as he walked in the fields, might hear the plowman at his hallelujahs."

The wickedness of modern times was not known to them. It is true Cain slew Abel, which was very bad to be sure, but the devil got him to do it, and for this cause Satan is called a murderer from the beginning. The tragedy occurred so close to the beginning of time the inspired word calls it the beginning. As when he tempted Eve he is called by the same word a liar from the beginning, because that was so close to time's beginning it was not necessary to explain the little space between the two events at that distance in either case; and for that act inspiration calls him the father of lies. John 8:44.

Yet the devil had more of a foundation than Charles Darwin had when he wrote that fiction, "The Origin of Species," and offered his thanks to anybody who could make it out for him, for he saw it could not be done while species remained unalterable. And if they were alterable in some, which they can prove in none, it would not support his claim. And in that temptation the devil had a better showing for truth than any of the evolutionists have ever had for the false theory they try to set up.

They can't show a single case where the species of anything has changed. None can go into a higher or lower species than where they are. In all the crossing of species in animals and fowls, by man when he lets them alone they go back as they were before. That is true in both the animal and vegetable kingdoms. God in nature operates all, holding all in his own powers, and there is no power less than His that could change them: Neither has He done it; nor is there any prospect that He ever will. Neither has there been any such long periods of time as they claim as neces-

sary for the changes to be made, which never have been made, nor will they.

All that our government found is our people's, was discovered and brought home at their expense, and free for all to go and examine for themselves. Just so in regard to all those other governments. But there are some writers who try to build upon them exaggerated dates, though there is nothing in the facts to justify their hypotheses. All the opinions they give for dates earlier than those in the Bible rest only upon suppositions as to how long would it require debris to gather upon ruins to any given depth, or mud in the bed of the Nile, or of deposits at the mouth of Euphrates, by which to calculate. There is nothing reliable in such things, for it is impossible to get a uniform ratio by which to compute the time, because, under some conditions it would be greater than under other conditions, and no man could tell the difference. No one has ever been a vigil at any of those points to watch the results, and perhaps much of it was done by the flood. Not the flood of the geologists, which they claim was all over the earth, covering every coal-field, and as the coal is mostly in mountains, then the deluge they write about was above all the mountains, but the deluge of the Bible, which perhaps caused all the inundations they speak of in their glacial and diluvian periods, with the most of the drifts and rich deposits found of skeletons of animals and of mankind.

The same is true as to the wearing of rock by a stream of water. There is no uniform ratio of the wearing away of the rock which any man can get to calculate by; for at times it would be greater than at other times, as when swollen by rain, melting snow and ice, and the tremendous power of the flood of Noah which may have done the most of it in one year, and the melting of the polar ice which was loosed by the Southern or tropical waters, perhaps, and lodged in other parts causing the diluvian and glacial periods of geology, which would last in the coldest parts of the temperate zones many summers after the flood of the Bible had assuaged so men could live on the earth, producing inundations of lands, and overflows of the streams of water, so it is clear as the sum of all the effects, that no one can get any ratio by which he can calculate how long the rock has been wearing away. Neither do we know but a volcanic, or seismic, influence may have opened the channel quickly and the wearing of the rock by the stream is small when compared with the primal cause which produced the outlet for the otherwise pent up waters. Let any many think of the probable causes that brought the streams of water and their beds deep or shallow, with falls or not, to their present stage and he can easily see there is no chronology to be gotten from them. If silent nature in all these grand scenes were permitted to speak she would say "it is not in us; but in His

word it is written glorify the Lord in your sphere, as we do in ours."

If you were to go and study the process of petrification going on in caves it would be just so too. The rate would not be at all uniform. It is effected by conditions at work in nature at that place and sometimes the increase would be greater than at other times. And no doubt but it would be greater as the petrified column increased in size, so there could be no ratio by which to count the years the development had been going on. No chronology in nature's caves.

Nor is there in the coral reefs. There is no uniform ratio to be gotten from them to calculate how long their work has been going on, but as far as nature shows in them their work comes within the limits of Bible chronology.

Chronology is no where got only in the handwriting of man. It has to come to us from those who then lived. Science and philosophy know it no more than do other branches of human knowledge. All supposed dates are nothing worth.

All dates earlier than the flood, I would suppose, were made by those who lived before the flood. All later than the flood by those who lived since the flood, nothing found in nature contradicts the Bible, but all that is found in her helps to confirm the Bible. The Bible truly has more known facts in the hands of man to support it than ever before. Providence is bringing speechless nature more into His service than He ever did before.

You may go to all the museums on earth and examine all that has ever been found and there is not a fact which can be shown that contradicts the Bible. Not even the chronology as given in the Bible. All statements which claim more time than the Bible allows for are built not upon facts, but only upon suppositions.

We admit there may be some mistakes in our calculation of the Bible chronology. We know there are some discrepancies in the tables of chronology. The first translation for instance, of the Bible, into Greek it was, was made by seventy-two Hebrew scholars selected for that purpose—called on that account the Septuagint—has more time than our authorized version. Then the Samaritan version of the Pentaetuch, the time table in it is greatest of any. All of these are calculated from statements in the sacred text, so there may be several centuries not accounted for in our authorized version. But Christians are not indebted to any outside their own ranks for that discovery.

The chronology is computed in this way, when Cain slew Abel, Cain was afterward separated from all the rest so far that his posterity were almost like, and were a different nation from the rest. Adam and Eve were sonless after this, until the birth of Seth, which event began what is called the first generation from Adam in the line of the descent of the Messiah. They were then

130 years old and Cain no doubt 129, being as is understood, about one year younger than his father. Seth was 105 at the birth of Enos. 235 years from creation. Parallel, perhaps, with the birth of Tubalcain in the line of Cain. Enos was 90 at the birth of Cainan—Kenan revised version. Kenan was 70 at the birth of Mahalaleel. Mahalaleel was 65 at the birth of Jared, Jared was 162 at the birth of Enoch. Enoch was 65 at the birth of Methuselah, Methuselah was 187 at the birth of Lamech, Lamech was 182 at the birth of Noah, which was ten generations from Adam in the line of Messiah to come. These numbers added together make 1056 years; and the flood was in the 600th year of Noah's life, 1656 from creation.

In the eleventh chapter of Genesis is another chronological table of generations in this same line after the flood, through Shem to the birth of Abraham; and other statements in the same line all through which lead in computing the chronology.

Josephus lived in the time of the apostles—wrote his antiquities after the dispersion of the Jewish nation. He also gives the dates of all events he speaks of. Took them, he claims, from their sacred writings. His chronology differs more or less from ours; but the late publishers of his works have corrected his by ours.

He was incited to write them because the Egyptian, Chaldean, and Grecian writers threw aspersions upon the Jews. The Greeks claimed antiquity; he said, "he would show them that the Hebrew nation was older than theirs." He traced the Hebrew people back through the patriarchal line to Eber-Heber, to Shem, Noah and Adam, which record is true. They have a line unbroken reaching back to Adam, which was the beginning of religion, of civilization, and of history. In none of these has a line been broken. We have them all in Christ to-day. He is the link that has, and now holds them together from the beginning unto the end.

The Cainites lived in those valleys before the flood, and the Shemites after the flood, following the customs of the country as their predecessors did before them. May have in some cases built above the ruins of the antediluvians without knowing of it. From this country Abram was called of God to go to Canaan to conserve the true religion in the seat and centre of it before the flood, which was God's land, hallowed by many sacred memories in the long ago—quite close, some of them, to time's beginning.

In the Assyrian explorations the earliest dates reach back to about 2000 years before the birth of Christ. And of course that account of the flood there found was written since that event and is a witness of the truth, given so much more perfectly in the Bible. And from the Bible it may have been taken.

Sons of God in Genesis 6:2 were the other descendants of Adam than his descendants through Cain; while the daughters of men

were the posterity of Cain. They intermarried, which was against the will of God, and the custom of the time, and it brought on a bad state of affairs. As now many are only nominally Christians, so then on the other side from Cain's some were called children of God who were not so in a spiritual sense, while all of Cain's posterity were designated children of men. Cain himself considered that he was separated from God's family when he was exiled; and his posterity consented to this designation. The one being called after God, the other after men. In Deuteronomy, 14:1, all the congregation of Israel are called children of God; so in this chapter, when as yet many of them were not converted, but all of the Cainites were called children of men.

More anxious were those good patriarchs to prevent intermarriage between the two lines than to prevent trade and other associations. But finally after the death of all the great patriarchs, except Methuselah, they broke over. The breach came not from Cain's side this time; but from the other. Allured by beauty they dared to break custom's limits. The sons of God married the daughters of men. A higher civilization sought affinity with a lower; and as usual in such cases, the lower degraded the higher instead of the higher elevating the lower.

It is said that mulattoes are not only more homely, but are worse than the black negro, so the result of this cross was worse than the pure Cainites themselves. They were all white people, however, the word Adam had a reference to a ruddy, or fair, complexion, and both male and female were called Adam at first in a general sense, but the one was better than the other, far more refined and cultivated, and lost by the amalgamation, which deteriorated and hastened them to destruction more than anything else.

Such unions had been forbidden of God, hence He withheld His gracious help from their offspring. They for lack of better sense applied their genius, and wit too, in evil things. Became giants to do evil, as those before them had been giants in doing good. The parents purposely doing wrong, their wilfullness would be naturally imparted to their children, so by the laws of heredity the next generation would be, as it was in fact, worse than themselves. Becoming more bold "took them wives of all which they chose." What they could not do lawfully they did unlawfully. That is, every one did as he pleased unless somebody else prevented him. Those very sons of God loved pretty women, and wherever they found one they married her although it was against the time honored custom to marry one of Cain's race. Sometimes two or more of them strove for the same woman. Nor did the woman care for it. They loved to have it so—when they were the admired ones. By the laws of association and heredity the next generation was worse than this.

The successful ones were renowned; for the false idea then pre-

vailed which estimates a man, or woman, according to their material possessions. Honored them whether good or bad, whether they got their wealth honestly or not, losing sight of the mental and moral standpoint of worth and merit; having too "men's persons in admiration because of advantage," (Jude 16), rated the physical above the mental and moral. Were not afraid to speak evil of dignitaries, indeed, bid defiance to government, regarded not man nor feared God. Inspiration calls such "brute beasts," (2 Pet. 2:12), having only the traits of fallen human nature, not relieved by grace, are fitly called children of men. Later such were called children of Belial. 1 Sam. 16:1, and 13:12. When our Saviour preached to such He called them children of the Devil. John 8:44.

Many of them became money powers, getting it by extortion, sometimes by violence, succeeding as traders, as acquirers of wealth, they were greatly praised in all the earth; for this was the only age that had given prominence to the acquisition of property, and by far the greater part of them had gone blind on that subject. "The love of money is the root of all evil." Money now reigned. It was the god of the old world. A god of destruction, too. Satan kept their eyes holden so they saw neither harm nor danger in it.

The spirit of the age was for one to get all he could—blinded by covetousness they praised him most who got the most. It was therefore an easy thing to get renown. Having lost the true sense of honor, they gloried in fame even if it was obtained by violence to others. Wealth, office and salary, were acquired by violence—violence against conscience, against justice, against honor, against virtue, against humanity, and against the Almighty Himself. Success was their only motto. Every phase of society except a little knot culminated to destruction. They made the flood necessary. It was obliged to come.

Although Saint Peter says God brought in the flood upon the world of the ungodly, the book of Genesis shows that they were ripe for destruction, and in justice it came. Neither did it come suddenly. The Judge of all had warned them of their remissness in duty to Himself and to each other, and of the danger of sin by punishing Adam, Cain, and sending trouble upon Lamech, in Cain's line, and ill prosperity upon them in Seth's line, time and again; oft sending sickness among them in both lines, and sorrow, bereaving them of their tender offspring, causing not only the old to die, but also the young, and perfectly innocent at that. He visited in drouths, hard times, scarcity of all the necessaries of life, at various times, as is shown in the history of both lines of the one race, and last of all having threatened them with the flood He yet waits 120 years for their repentance under the preaching of Noah, and the prophetic and concrete warning—the building of the

ark. So they might have prevented it if they had taken warning. Noah and his family prevented their destruction by taking the warning a kind Heaven sent them, while his brothers, sisters, and other relatives perished in the flood, because they did not flee the then coming wrath.

The Almighty meant it, too, to be a warning to all who should live after them. But now, as then, Satan, pleasure—the present moment's pleasure—and the love of money blind many so they see not spiritually, and mock at their own coming destruction. For as it was in the days of Noah, so also will it be when the Son of Man cometh. Then they went on with all their worldly enjoyments and sins to the last, so do men now. And many will until their sad end comes.

CHAPTER 21.

The Decree.

It was now 114 years since the administration of Methuselah began. Such was the situation then present that a council of the great Godhead was called in Heaven to consider the moral condition of mankind and what is the best thing to be done. Gen. 6:3-7.

The Spirit shall not always strive, even with the better side of them, for they also are flesh as well as the rest; they too have become to follow after the flesh as well as Cain's posterity. They are all gone astray. Ruler as his people, preacher as his flock, men of corrupt imagination are they, and full of violence to get gain—it is repentable all. Their destruction at the end of 120 years shall come—come to all flesh. Thus was the decree.

Perish all the human and beastly race,
But for mercy, leave a wide place.

The throne prepared to execute that decree. The angel Gabriel was sent to ring the royal proclamation through the earth. Noah, the preacher, though now slack in duty and low toned in his spiritual status, yet correct in morality, heard, trembled, prayed. Hab 3:1, 2; Is. 66:1, Ez. 22:30. Now the Lord informed Noah that the decree embraced all; but because thou hast believed, thou shalt be saved. Gen. 6:8. He was justified by faith. Heb. 11:7. "And because thou hast thrown thyself between me and all flesh in this breach my wrath shall be abated a little; and I will send you to preach the flood—the decree allows them 120 years respite."

It is agreeable to the genius of the Old Testament for the Lord first to inform the prophet of his judgment threatened against the

people; and it was the prophet's duty to warn the ruler and the people. Noah was then the preacher and prophet, and the Lord informed him what He had determined to do, and sends him to the governor and to the people to preach righteousness to them. The notice is given in advance 120 years. Noah was commissioned to preach it. It is similar to every preacher's commission to-day. Noah appealed to them with judgment to come within 120 years. Jonah's limitation was 40 days—it secured immediate repentance. The flood would have been stayed if they had repented.

In long-suffering did mercy plead, and did justice wait, while the ark was preparing; and in long perseverance did Noah preach the flood until the holy days of grace were expired. St. Pet. 1, 3:20. It would burden the most eloquent pen to record the corruptions of the times, as well as the labors of Noah, and the patience of God.

All animate nature sympathized with man in his downward course and sank along with him. Gen. 6:11-13. The stronger of beasts by instinct caught man's spirit and example and began to fight the weaker; which their Maker had never authorized them to do. So with the birds they strove in winged violence one against another; so too in the world of insects. All flesh had corrupted its way upon the earth. Violence prevailed upon the earth, among men, beasts, birds, and insects; and among the reptiles on the land; and a just Judge passed the death sentence upon them all.

The corruption and violence had not extended to those in the waters; hence they are not mentioned in the decree. They could resist the chosen element of destruction, were saved, so when those saved in the ark came out and for the first time were authorized to eat animal food, found ample provision in the waters, which was well for them in their now changed conditions.

"When "Noah found grace in the eyes of the Lord" every redeemed spirit in heaven rejoiced, and Enoch and the angels likewise. Luke 15:10. They had all watched the throne in great interest ever since the decree was passed, and the more so as it embraced all. O, what intense sympathy hung over all ranks in heaven on account of that decree; and when infinite wisdom and perfect love found a way to save even a few of the human race in this fearful crisis the great suspense was broken, happily broken, and all in heaven rejoiced with exceeding great joy, for all the angels loved the race of man, and their kindred spirits and Enoch were moved in strong pity for them. The Father said, "The Seed of the Woman hath done this." Then Eve outshouted them all. They all from earth felt like their mighty Advocate had won a great victory for their race, as Abraham's prayer afterward offered to Him prevailed to save a few in Sodom, and doubtless the patriarch thought of Noah's success against this decree while he plead to the "Judge of all the earth" for the righteous.

When this decree, the destruction of all, was in suspension every devil in hell wore an air of contemptible joy, as far as a devil can feel joy. But as soon as the Seed of the woman prevailed to save a few a universal change passed over every countenance in hell, for they were sorely grieved to see redemption still alive and at work in the race.

All of this was in the administration of Methuselah and in the ministry of Noah. All the other great preachers had passed away and the history does not mention any more, though some may have preached whose names are not recorded.

Now the work of building the ark went on apace. It was in the land of Canaan Noah lived and wrought, the home of all the great patriarchs before the flood except those of Cain's line. Here was the gopher wood, cypress out of which it was made and the slime with which it was pitched within and without; here it rose, floated the high seas of the flood. In this land of renown did Noah, every returning Sabbath, preach the coming flood. But then, as now, men did not know mercy's limits. Deity saw best to allow only six score years at farthest; the throne so decreed.

As the work progressed on the ark the news spread everywhere. It was a new invention, people came from all quarters to see it. Then Noah would give them the benefit of his faith and example; so would his great wife to the female portion of them. Thus they saved themselves and their children by His grace. Heb. 11:7. But of all others they had to wait the longest for an heir.

It was well for them though as a preparation for the long, patient toil of the coming years in their faithful works for the whole human race, and came in the very niche of time for their encouragement. Truly little did they know of the length and breadth of the good they were doing!

Of age was Noah full 500 years before to him a child was born, an heir was given, hence they named him Japheth, meaning he that persuades, for they believed he was given to them in answer to many prayers; that their prayers virtually persuaded the Lord to do so. And truly his name was prophetic of the fortune of his posterity, for as an eloquent orator they are persuading the rest of men to-day to pure religion and high civilization, and now another prophecy is being fulfilled. Gen. 9:27. For God is enlarging the tents of Shem and Japheth is dwelling in them with him in Christianity, in higher knowledge, better forms of government, and happier methods of life.

The Lord often doubles His blessing, so another year brought them another son. He was born in summer of that famous year; and a scorching, hot summer it was, very dry, exceeding any on record for heat and drouth. So they named him Ham to commemorate that event, as Ham means heat, burnt, black.

God meant it as prophecy, which it proved to be. His parents

did not mean to afflict him; it was the Lord who superrules all that rule .

A year from this the Lord remembered them again and gave them another son. When he was born men were eager for renown, accepting all they could get even of low order, physical, sensual, rather than literary, moral and spiritual renown, which comes from God rather than from man. But they sought wealth and honor which comes from men, a sad departure from the truly renowned who lived before them. Hence they named him Shem—renown—which embodies the spirit of the times. Providence made it prophetic of spiritual renown, which was bestowed upon Shem and his posterity.

According to the accepted chronology it was now about 100 years before the flood. Methuselah was living and ruling over all except Cain's descendants; Lamech, his son, and father of Noah, was still alive and doing all he could for his country in public affairs as well as in private. They were good and great men, and did all they could to restrain the populace from violence and from every wrong.

The government was weak in this, the Lord did not authorize man to take human life for any kind of crime until after the flood. Then as if He would strengthen human government He authorized man to take, by due process of law, life for life. And His moral government had become much weakened over them in the fact He allowed them to live so long, which was well in the first ages, but now they had fallen from the old standard of human life and were abusing the blessing of length of days, and the Lord to strengthen His moral government over men shortens man's life on the earth, to take effect, more or less, rapidly after the flood, adapting his dealings with mankind so as to meet all emergencies.

By right, as by custom, Lamech was entitled to the government after his father, but dying before his father he did not reach it. He was very meek, entertained a very poor opinion of himself; would have made a timid ruler. He died none too soon for his own happiness and the good of his own posterity. He had the honor of being recorded as an ancestor of the Messiah. Luke 3:36.

As a helper in public affairs, civic and spiritual, he exhibited many excellent traits of character; was very conscientious, strictly honest, humble in heart, poor in spirit. Personally, he suffered much in his physical and spiritual natures. His faith and hope and love toward God and men was real, but never demonstrative. He was ever fearful to claim much for himself. Therefore, had a great deal of uneasiness in his feelings, as if God was not always present with him, caring for him, feeling for him and supplying all his need. Constantly living an upright, holy life for the last

century, yet he was always, more or less, fearful lest he would be lost in eternity.

When the first warnings of the near approach of death came to him he was very uneasy for fear he was not prepared to meet the issue. But by and by all the uncertainties left him, he triumphed so! As soon as the redeemed and the angels were permitted to speak to him, they said: "Long have we sympathized with you, and you have done well for a nature so weak." The Son of God praised him also. He received the high reward of him that is poor in spirit.

The devil said: "When you let such weak ones as Lamech succeed, and that against such odds, it is hard on our side. You all must do better."

Though he was not a ruling patriarch he was as a prince so long and as an heir apparent to the highest seat they could give him, and came so near reaching it, they honored him as a ruling patriarch in his death with obsequies befitting, and all after honors.

Agreeable to the chronology Methuselah lived yet five years, 969 in all, and Lamech, his son, stopped at 777 years. Nor need we suppose they were feeble physically or mentally doted. Methuselah was a good man, a strong character, a good administrator of the government, especially in the first part of his rule. Afterward a state of things were precipitated upon him which prevented him from doing as he would have otherwise done.

Providence also sent many hardships upon the people in the latter half of his rule, by withholding the customary rains. Drouths and short crops followed on account of that deterioration of society then prevailing which had laid the foundation for the disaster of the flood as the final result, as so many sanctified measures in His Providence to obviate, if they repented, that calamity.

In that period times were hard, money scarce, men strove against each other, as always in hard times men will press one another and complain of their lot. The doctor says: "They pay everybody but me;" the editor says, "They pay everybody else but me;" the blacksmith says, "They pay all but me;" the preacher says, "They pay everybody before me, and then say they have nothing left." But the miller is the happiest of men. He works for cash, when the corn is ground the bill is settled.

Methuselah stood, as his name implies, as a monument of justification of the ways of God toward man, "man sent his own death," God is clear, and is bringing the flood upon himself now, and God will be justified in it.

He died as a patriarch dieth, full of days, full of honors, full of spiritual blessings. His son, Enoch, the translated man, was the first to meet him at the beginning of his shining way in eternity. Presented him to the throne. The Son of God said: "Long have

you borne, and that after a faithful manner, the burdens of earth, and so long hast thou stood as a defence of the ways of God toward men. Now enter thou into the eternal rest and honor of thy Master." He was congratulated by all the redeemed and the hosts of angels, and welcomed by all to the realms of light and glory.

Satan said: "We'll have to concede it to them, but he had a hard tug to get there, for we worried him a sight. He gained a great victory."

His generation honored him in death. His remains were laid in great respect with those of the ruling patriarchs and monumented high.

The fact that none of those great patriarchs, so long-lived, the truest nobility of the race, were never idolized or deified in any way, is one of the many proofs that idolatry did not then exist; no, not till after Noah's age, or they would have worshiped him.

Now a man can improve in his well chosen profession until he is fourscore years old, but think of a man living eight or nine centuries, what improvements he might make. Doubtless there were giants in those days, not only in length of age, but as preachers, scholars, statesmen and rulers. Four of them were great preachers. Two of these four had the gift of prophecy—Enoch and Noah. Many of them no doubt made great proficiency as scholars.

The manifestation of Deity to them was frequent. This much is recorded on that subject: He conversed with Adam and Eve in the day of their creation, again in the day of their transgression, and yet again in the day of their expulsion from the garden. To all of them in Abel's sacrifice, to Cain in his guilt, in his danger, and in his sentence of exile. In the presence of the Lord must mean the Lord revealed in public worship, called, "The presence of the Lord." Cain understood that in his banishment he would be separated from it; not yet understanding that he could have His presence where he was to go. But he must have found it there, as Moses said, "Let us not go up unless Thy presence go with us." Ex. 33:14, 15. Cain in exile names his son Enoch, dedicated to God, it must mean; named his first city Enoch—dedicated. He must have then invited God into his family and into the city to dwell with them in what is called His presence. The name Adah has reference to an assembly, and their first assemblies were for the worship of God. The name Mehujael means who proclaims God. By so much do we see He was with Cain and his descendants perhaps for four centuries.

In the other line Enoch, "the seventh from Adam," walks with God 300 years. Others saw His presence as well as Enoch in this long walk. Enoch's translation, known to all, was a manifestation of His presence and power and glory to all at that time. Then to

Noah 120 years before the flood, and during all of that eventful period, and at the end approves his work, nestles him and all the privileged ones in the ark and shuts them in. Truly many, many were His revelations to them. And O, how happily written!

CHAPTER 22.

And the Flood Came.

After the death of Lamech, his father, and Methuselah, his grandfather, Noah felt lonesome as to having suitable companions. His sons, however, were then well nigh a century in age and pious. Their wives were likewise pious. These eight true followers of God were much comfort to each other, and as His servant, Malachi, says of His followers in an after age, "spake often one to another." Mal. 3:16.

Noah was the successor of his grandfather in the government. According to the chronology he came into that office about one year before the flood began, all things thereto belonging were in his possession. It was well to have him come to authority in time to save the public records as he did or all the wisdom of the past would have been lost, except what Noah and his family could have retained in memory. But Noah believing the flood was coming would naturally preserve them in the ark, even if the Lord did not order to do so. It is very probable that the Lord had him to save the archives of the government and all their records in the ark. The records given in the book of Genesis being found only in the hands of the Hebrews, all others having to acknowledge they got theirs from them, is one among the many proofs that the Hebrews are in line, as are no others, with the antediluvians, and that their language was the first and the one speech of the world until the division of language at the tower of Babel. They retained the antediluvian custom of naming children according to some peculiar circumstance at the time of birth, and the child's age was parallel in history with the event.

Some writers say the Hebrew is a Shemitic dialect. I believe it is the main Adamic, Noahic language, and that the Phoenecian, Chaldean, Arabic and Canaanitish are kindred branches from that, and that it is the mother of all languages. There is no proof that any language was ever evolved by man; it is all the gift of God to mankind.

As it was afterward called it was in the land of Canaan Noah lived and wrought, but he traveled throughout the whole populated

earth for twenty years before he began the ark, preached and warned mankind of that great calamity, as Josephus calls it, the coming flood. Here in the land of Judah he found the gopher wood, cypress, easy to work, light and durable, out of which he made the first of all ships, the famous ark, and the slime—bitumen—with which he pitched it within and without, which was afterward used by the Jews so much, it was called Jews' pitch. Here he cultivated and taught the true religion of all the great patriarchs before him, all of whom lived in that land.

His faithful wife, keeping her children from associating with Cain's descendants, had her sons to marry wives of Seth's line of descent. Truly, and deservedly, is she embraced in that high compliment passed upon Noah by the Almighty Himself. Gen. 6:9, 7:1. They had violated no law in this respect; stood for pure religion, carried across the deluge, and planted it "pure and undefiled" in the New World.

Full twenty years did a merciful Providence wait for their repentance under the preaching of the flood by Noah and the strivings of the Spirit; then, when as no signs of betterment appeared in them, He proceeded with the plan of saving a few and destroying the rest. Now He instructed Noah to build the ark, promises to save him and his wife, his sons and their wives in the ark. Then Noah began in that enterprise, and was 100 years in building the ark.

That was a strange, a striking Providence, bordering quite on to the miraculous, that caused the beasts to come voluntarily to Noah, in pairs, a male and female, of each species of ordinary animals, and of the sacrificial kinds in sevens, of each species (Gen. 6:20, 21, and Jer. 8:7), and likewise of fowls, the common by pairs, a male and a female, of each species, called as were the beasts unclean, and the sacrificial kinds by sevens of each species.

Each of its own accord went into the room prepared for its kind, found provisions, herbs, grain, fodder, hay, nuts, fruits and vegetables suited to its nature and habits of life, in sufficient quantity for each, while the flood should last. The Lord called them and they came. Is. 1:3, 2 Pet. 2:16. Thus by instinct reprobating reason in its unbelief, and rebuking the madness of that human generation which persisted in its obstinacy to their own destruction.

Those odd beasts were for immediate sacrifice after the flood; the others of the clean, as well as the unclean, were for the reproduction of their kinds, for man's use as he should have need of them, and to fill their allotted places in on-going nature. Likewise of fowls. The odd were for the earliest sacrifices after the flood, all the rest for reproduction, for man's use, and for God's claims in sacrifice. Up to this time man had not been authorized

to eat animal food of any kind; none, therefore, were aboard for that purpose.

But few believed the flood would come. Everything went on among them as ever before. As our Savior says: "They married and were given in marriage until the day Noah entered into the ark," and adds, "so shall the coming of the Son of Man be," or the end of the world. No doubt but those last days before the flood were as calm and as fair as ever days were, and the very day of its beginning may have been as bright a morning as ever was, and all nature as orderly, true and faithful as ever she was in all her charges and trusts.

After many long and tedious years of work the ark is finished at last, the years of respite are ended. Still mercy adds other seven days of grace more than was promised. Therefore it was a week after the ark, with all its precious freight for the New World, was closed before the flood began.

God shut the door, but no man or woman saw the hand that shut the signal door against a lost world. It appeared to go to of its own accord, but it was Providence. It was shut as He only could shut it. There was no more coming in nor going out. It was water-proof; safe against all the violence of the coming flood.

And the door was shut against all who were without. Duet. 13:24-30, Matt. 25:10-13. It would seem that all this were enough to convince them that something was a going to happen; that the hand of God must be in this wonderful movement of man and beasts; the one by faith and reason, the other by instinct and impulse.

To think of all kinds of beasts and of birds coming from all parts of the world, and starting in time to arrive according to the schedule, would, it appears, be enough to excite at least investigation. But not so. It only made them do worse. The preacher is gone, no more meetings; the judge gone, no more courts; the governor gone, no one to enforce the law. All were turned loose; laughed at the idea; thought Noah would see his mistake and come out, and they would have a good joke on him; said they would have a good time; went a frolicking sure enough now; had weddings and wedding feasts until the flood stopped it all. That last night before the flood, the last which saw dry land, was a time of mirth and hilarity.

The very day Noah entered the ark several marriages were celebrated, even in sight of the ark, with pomp and ceremony, and daring against Noah, against his faith, his warning, his ship-building, and the feasts by custom lasted seven days. So their last days were spent in a sad neglect of preparation for the end. When the wicked old giants were asked to give their daughters in

marriage, they said yes, in bold defiance to Noah and his warning about the flood.

But why does He wait seven days after all are ready? It means if they now repent I will stop all the proceedings against them, even if the word of threat falls to the ground, as afterward it did in the case of Jonah and the Ninevites. With wonderful patience and forbearance did mercy yet wait through these last days. But when the seven last days were expired not another had repented, they were doomed.

With uplifted hand justice stands, but cannot let the stroke fall till mercy retires. It is enough! All, all outside the ark are sentenced to destruction. When the time was out the signal was given to the executing angels to begin proceedings. Immediately there were tremendous earthquakes all along the shores of the Mediteranean which shook all the hills of Canaan, that made Ararat and Hermon tremble to their foundations, for "judgment must begin at the house of God." Then terrible earthquakes all along the Euphrates and Tigris rivers which waked up all the tribes of Cain; then tremendous volcanoes were turned loose at the bottoms of all the oceans. It was fearful, but it was the grandest cannonading ever heard.

The Lord called for clouds to ascend from all the waters of earth to supply rain for the occasion. There rolled up the darkest, most fearful clouds ever seen.

When the signal was given to Gabriel to let loose the rain it did not, as usual, distill in drops, but the clouds were rent as if windows were punctured in them and the water fell in sheets, cloudbursts and waterspouts. It was so dark now that none dared to venture out, nor could have seen his way if he had have tried to go. The thunder was heavy, loud and deep, the lightning fearful. "The rain descended, the floods came, and the winds blew;" "All the fountains of the great deep were broken up and the windows of heaven were opened." Wonderful waterworks these! But the occasion was great, and the means must be adequate. A world was to be drowned. The supply must be sufficient. It was awful! But a grand scene to the eye of a comfortable beholder, if there could have been one.

The flood is turned loose, the impious waters madly rush over the graves of the great and pious dead, and as with ruthless hands persecute every living thing upon the earth. But none with dastard hands try to break into the ark. If they had miraculous power would at once have paralyzed the arm that essayed the effort.

To raise the water fifteen cubits above the highest mountains would create a demand that would equal the greatest depths of the oceans. It was like turning the world upside down. It required a height of water equal to the greatest depths of the

oceans to cover the highest mountains, a complete reversal, for the time being, of the order of the natural world.

There were thousands of waterspouts, cloudbursts and quite as many landscapes, for the Lord was wroth, and he did not spare. The streams thus newly made rushed and foamed, leaping from hill to valley, and from mountain to plain, in maddening fury, sweeping everything before them, to say nothing of the overflowing of the regular natural streams of water. The scene was terrific, but a grand one.

By the time two weeks had gone every living creature on ordinary ground and also on high table lands was swept away. Men, women and children were madly thrown together by the merciless waters and perished in great heaps, with animals, both small and great, likewise of fowls and birds.

Fish were left out of the ark, water being their natural element, they were mostly saved, but many of the monsters of the deep perished, for they were thrown with mighty force against timbers and rocks and crushed to death, perished alone or in great heaps together.

Great rafts of trees were torn up by the roots and left in large piles. Some in great fields, acres, square miles and leagues of land covered by them, and in the final settling of the mud torn up by the maddening waters, they were covered, and many of them buried very deep below the new surface of the earth after the final recession of the water.

Rocks were torn away, both great and small, from their places and borne before the rushing, powerful waters, and thrown against each other with a great force and left in all kinds of conglomeration, many covered by sediment more or less deep and many left on the new surface of the earth when it appeared after the flood, especially on mountains, beautifully washed by the receding waters, as their shapes had been beautified by the powerful and long action of the water on them before.

Much land tilled by man before was sunk into beds for water, and much covered by water before was thrown up and made arable for man afterward. Many, many changes on the earth's surface were made. Lines of ancient geography were greatly changed, so much so that the wisest of men cannot tell where some places of note before were located at, all bearing testimony of the wrath of a just Judge against a guilty world.

In two weeks more every island was overflowed and every continent was soon covered with water, for the waters prevailed until the tops of the highest mountains were covered, and the last refuges of beasts and men were demolished, one after another, until all, all perished in fathomless depths below. And on and on they rose until fifteen cubits above the tops of the highest peaks of all continents were covered and their timbers, too, so no land

birds found rest for the soles of their feet (Gen. 8:9, and 7:20-24), which was the extent of the divine decree, so that no living creature could escape, except those whose natures could resist death by water, the chosen element of destruction. It was, under the circumstances, serious, yet it was a beautiful scene to see the ark afloat upon the tremendous, universal sea, a scene such as no man has since looked upon. No tent of man nor forest growth, nor island, nor continent, nor tops of highest mountains, nothing of earth, nothing but water could be seen, yet on and on she rode, carrying a living world in her bosom. Precious cargo! Our all of earth was in that, the first ship, except the old ship of Zion, of which she was a type.

O, what stories could this, the second father of all mankind tell! He told them, and men believed them.

No other captain at sea
Ever made such a voyage as he.

Did you ever see an ocean sunrise? Who ever had such an one as had Noah as he rode over the tops of Himalayas Many such had he, and sunsets, too. One could almost covet to be saved by a flood to enjoy such scenery. Our great ancestor had no idea of the service he was doing for posterity when he wrought by faith one hundred years in building that ark. From it men got the idea of ship-building. Its first trial was a great success; nor was it any of man's invention. It was, in pattern, handed down from heaven. Many a one of larger proportions, with heavier freight, has rode upon gallant seas, but never did one land so sweetly as this. Without sail or rudder, without wood or coal, without wind or steam, without chart or compass, she rode over the most boisterous, unexplored sea ever navigated, protected of Providence, guided by Heaven, she reached the intended haven, and as gently as a hovering dove she settled upon Ararat.

O ye waters, having as in maddening fury prevailed over everything on earth except the ark and her precious goods, now let your appetites be satisfied, and return to calm repose.

The spiritual scenery of the flood was pathetic, yet sublime. When the waters begun to rise the mothers cried, O! what will become of our babies! Lord, have mercy on us, and on the poor, little things! We ourselves have done wrong, have sinned against Thee, and in Thy sight, but these little ones have done no harm! Lord pity us! Forgive us, and save the souls of our innocent children, that have never done anything bad in Thy sight. O God, save our souls, too! If Thou canst do anything for us, help us. The men seeing and hearing all this quit cursing, and grumbling, and went to praying likewise. And there was the biggest kind of a revival. The flood was at hand, and it beat Noah's preaching

all to pieces. They cried and prayed, were sorry for their sins, and believed. Believed that the flood was coming, and more besides—a worse future than drowning the life out here. My, they could not help believing. Had not a doubt about it.

Mercy answered every prayer that the laws, and precedents, of the kingdom could allow. A host of angels were sent—rain nor any other material condition can hinder their work—to bring the souls of the infants and children which had not sinned to heaven, for of such she is. Never was parent bird more faithful in teaching her young to fly than were the angels in teaching and helping these newly fledged souls to fly over a drowning world to God above. For as it was, after this, in the case of Jonah and the Ninevites—in regard to the little ones touching the sympathy of the Lord—so it was with these spiritually. The Lord did not want to punish these innocent ones in any way whatever; but He would not the world stock with a race against His will begot. One reason—a strong one too—why Noah and all his were saved is because there was nothing illegitimate in any of their family relations. A warning to all others that they should be strictly virtuous in themselves and likewise in all of their relations with others.

Then there were many youths of both sexes that had not as yet become actual sinners in practice. Their cases excited the pity of Heaven, and while their bodies must perish, their souls were in mercy saved. And mercy threw her wings over every soul she was allowed by the Throne to cover. And He who in after days upon the earth heard woman's prayer, blessed the souls of these praying mothers. And while those that could run and climb to high places to keep from drowning would hope and pray, repent and trust in the Lord—the God of the flood, and the God of all grace—Noah's God, who saved him alive, and his family also—though their bodies perished, their souls were saved. O, mightily did Mercy stretch her wings that day! And I waited, and it did seem, that even the worst of them would have a chance to be saved spiritually! Neither would the weakest of them ever backslide. With great concern I looked, and looked, and I did not see the devil get a soul of 'em.

It made him so mad he has not got over it yet. It did seem once he would get them all, but when the flood came they found out as the Bible says, he is a liar, and quit him, and went on God's side. The devil was completely whipped and routed from the field.

It was a gospel of mercy that saved them. Mercy yet waited while justice by slow steps proceeded to bring them within her reach. And mercy rejoiced against judgment. Jas. 2:13. Nor does 1 Pet. 3:19 teach anything to the contrary, for Christ by the Spirit preached to those people through Noah, who then were as

prisoners on trial, while the ark was a preparing, in which respite they all might have been saved physically, if they had accepted the proclamation of allegiance then offered them, and in long-suffering of their sins sustained till the flood came.

It looks like that was a baptist revival; but don't you know there was a forty days rain.

The skeptics of the Old World lost all their doubts when the flood came; so the time is coming when these that are now will lose all of theirs: but will have fears enough. So with the so-called infidels—there are none such in reality—who fancy they are having a good time now; then they will have a plenty of sorrow—more than they will know what to do with. And so too will it be with those who try to oust the Bible by science or philosophy. Then they will despise it all. Will wish they had followed the guidance of that book which is the only chart and compass which points to the sure and only haven of eternal repose.

The repentance of those antediluvians was true, because they had lost sight of everything else but the salvation of their souls which was now their one desire. The only thing then possible except to die the death for their sins and go to eternal torment. There was hope of nothing else for them only the salvation of their souls. The preaching of death, and that at the door, was ringing, as in their ears, from the time the flood began. And the divine proceedings were sufficiently slow, a purpose, to give them time to re-act and be saved through mercy as a denier resort, a last resource.

All heaven rejoiced over the happy outcome of the flood in its spiritual results. The old patriarchs rejoiced to see the blessed fruits of this administration of justice and mercy coming into heaven. The Almighty Himself rejoiced, for He saw His plan was working well, and knew He could without any strain upon His great government forgive their sins and save their souls. He did not lose anything by the flood. Noah knew nothing of it; nor could he, though a prophet divine, what would become of their souls. But in heaven above him was great joy, and in hell great disappointment and grief.

This was the first great and universal chastisement God had ever sent upon mankind, therefore He allowed full play for the action of mercy in all the proceedings, and it brought Him good spiritual results. He had, so to speak, calculated the end before the beginning. He was not at all disappointed, but the devil was the worst disappointed being I ever saw. In the next destruction of the race—saving the righteous and innocent little ones, such as can be spared for Christ's sake—sinners will have no time to repent.

In this first the world was as young, as inexperienced, on which account justice lingered a purpose to give mercy more time to fin-

ish her work. But in the next, the world will be as an old hardened sinner and redeeming mercy will be as an exhausted substance. Destruction will quickly come. The proceedings of execution's work will be rapid, whereas in the first mercy worked after execution began and rejoiced against judgment in her happy success. But not so any more, for mercy has her appointed end. She will yield the floor—will plead no more. Justice will dispatch them quickly. It will be sudden and without remedy.

In regard to the extent of the flood it is said, "The waters were on the face of the whole earth." Gen. 8:9. Not on Asia, Africa, and Europe only, but Oceanica and America as well. And all these give evidence of the deluge and bear witness to the truth of the sacred history on the subject. And wherever man has gone the footprints of the flood are seen. Doth not nature teach him! Yet some have not faith enough to take in all the Bible teaches; hence they try to tone down its meaning, instead of crying, "Lord, increase our faith." Lu. 17:5. Mark what the Master answers there. They think it was not possible—or unnecessary—that the flood was over all the earth; and even the geologists believe in the universality of a deluge at a certain period in the earth's history; which was the universal deluge of the Bible, that nature everywhere bears witness to.

The earth was deeply submerged in water yet on and on she rolled in her appointed course registering the days and the nights as afore. And Noah kept the time, nor durst he neglect morning and evening prayer, nor public worship, with its preaching on the Sabbath days during the whole voyage, which was full 150 days and as many nights—until the ark rested. The whole time a year and ten days over. For one hundred and fifty days higher and higher did the waters rise, then at the end of forty-six days more they had retired enough for the ark to touch the top of Ararat, so much higher than than Ararat did she ride; at such a height not a cloud was seen, and after such a storm never was there a clearer atmosphere; and how beautiful were the sparkling waters in the dazzling sunshine by day—soft and gentle by night. And sweet were the moonlight scenes by night. Nothing to intercept the view day or night. What a fine time they had to study astronomy.

The men aboard had sufficient time to feed and water all the living creatures in their stalls; and to cast out at the windows, which they would open and shut, all obnoxious matter. And the women prepared from the stores of provisions and water the needed meals, all taking the necessary rest and sleep at night. Happy passengers, though acquaintance, friend and relative, are left behind, you shall see their spirits by and by! And that, too, long before any relic seeker shall find their bones, to be speculated upon by any.

Why did I not say the redeemed in heaven and the angels rejoiced when the ark came ashore? Because they all knew the Lord would bring her safely through. It was no surprise to any of them. But there were many contingencies in regard to saving the souls of those drowned in the deluge, therefore a glad surprise broke in upon them and caused them all to rejoice when the suspense was over. As Cain, Kenan and Lamech were gladly surprised when they found they were finally saved, just so was it with all the redeemed souls in heaven and Enoch and the angels when God forgave the sins of those whom they loved, though their bodies must perish.

It was a merciful Providence which brought the ark to rest where it did:

For it was a high tableland on mountain height,
Without growth of tree,
Covered over with swardy grass;
Good pasturage for the animals;
There every living creature was provided for.
As for man he had a plenty of "old store,"
Till by the help of Providence he could get more.

Noah certainly had great faith to persevere as he did against such odds in doing the dictates thereof. So had his wife. Truly a great man was he; his wife as great in her sphere. Noble, too, were his princely sons, and their wives likewise. Without mighty faith could none of them have stood such risks as they did in the ark. Eight persons were then saved, soul and body together, as by water. 1 Peter 3:20. While it was the element of physical destruction to those without, the water was a means of physical salvation to those in the ark, and doubtless the sanctified means of salvation to the souls of those whose natural lives were lost in the flood.

For the Lord would not destroy the innocent children of the men of violence doomed to natural death by the violence of the flood, nor did He willingly punish them in their bodies, but He could not afford to save a seed so ill to live in this world, and it was better to take these little ones as He did than to leave them orphans with no grown ones to care for them. Noah and his family could not have cared for so many after the flood. His ways are wise and good; just and right are His judgments. Their bodies will all rise in the resurrection day, and the Lord will have all the glory forever.

And the flood came. For sublimity of diction, for naturalness of expression and force of impression, no merely human pen can equal the account given of it in the sublime book of Genesis. Read it for yourself. Ch. 7:11-24, and 8:1-9.

CHAPTER 23.

God is Merciful to an Infant World.

The animals had become quite domesticated to the ark, would browse on the grass through the day and at night return to the ark, go into their rooms and lie down to rest. So did the fowls and birds likewise. They all loved her, for they knew she had saved them out of many waters. The women kept house in the ark for several weeks, while the men went out and searched about, but in vain, for old relics. Every night they would return and tell their wives all they had seen. After a few weeks they were able to recognize some places they had seen before. But O, how changed! In many places were great piles of drift wood, while other parts were damaged by drifts of sand, and others by great washouts. Many changes were made in the channels of rivers and in smaller streams of water.

The beautiful garden of Eden was either destroyed or buried by the sediment of the flood. So was the great river of Eden which watered the garden, out of which the four rivers of the garden were formed. No geography since has shown anything of that garden except the rivers Tigris and Euphrates, and they had different sources and different channels from what they had at first. The lovely garden of Eden was seen no more, neither the river of Eden nor the sweet Gihon with its valley of grace; all wiped from the map of the world.

It was fortunate that the Lord kept them so long in the ark, for the earth would not have been prepared for them in less than a full year. It would have been deleterious to their health to have descended to the plains sooner. The Old World needed no deserts, but now there was so much decaying matter that it became necessary for the world to have deserts to help the seas by their saltiness to purify the atmosphere of the habitable parts of the earth. So it was well that some deserts were made by the flood. Whatever conditions prevail in nature are for the best. If the time comes when deserts are no longer needed they shall by some means or other become arable.

There was no house nor shelter of any kind on earth for man or beast or fowl; so all were loath to leave the ark, and the Lord ordered Noah to clear the ark of every living creature. Then he had every door and window shut, so that none could get in again but now would seek other quarters and spread abroad, and with their progenies fill the earth after their kinds, as He here commands all to do. Gen. 8:15-19.

Under such circumstances it was well for all that it was spring of the year as much as it was for all a year ago. By coming winter all could provide for themselves, which they did except what man provided for his own use.

The time was now fast approaching for the men to begin preparations for the next year's crops. So they left their old, happy home in the ark and moved southward to a land of fertile plains. All the domestic animals and domestic fowls followed them. The rest took the privilege of roving about, took to the mountains and other jungles.

There is one thing we should especially note: every soul saved in the ark was religious. Even while in the ark, during that whole famous year, they never missed a single morning or evening without its family prayer and private, individual devotions, and thanks to Heaven when witnessing the wonderful scenes of the flood, nor did they let a Sabbath pass without its solemn, public worship, many other times did each one of them send up prayers and thanks and everything aboard was hushed as into silent respect for the divine service, for it was the office of Noah to feed the souls he had been the means of saving. Nor did he slack his hand from doing so, and when God opened the door of the ark and the great patriarch of the flood touched terra firma again there upon the height of the mount of deliverance he, first of all, reared an altar for sacrifice. It is said that Columbus, before accepting honors from men, gave public thanks to God for his success on the unexplored Atlantic. Noah had passed through greater perils, had done a greater work, and first of all he must worship God with befitting services. There upon Ararat's top rose the smoke of the prescribed sacrifices. This was a thing most appropriate to be done for they had had great deliverance and should first of all things, give thanks to the God of their salvation. And as did the first, so now does the second world, begin with religion, history and civilization.

When I had studied it and concluded that time began with the first spring season of earth, I did not know that any one else had thought it before since those who knew, Adam and Eve, but afterward found that Dante seems to have thought so when he represents the first sunrise to be in Aries at creation, which begins March 21st: "Aloft the sun ascended with those stars, that with him rose, when Love divine first moved, those its fair works. . . . And the sweet season," spring, with its fragrance.—Hell Canto, 1 verses 36-40.

The time of the flood was an even number of years, without a fraction, from creation. The text is positive as to the time of the year and the month and the day of the month, and that time was reckoned from the beginning of time, it was according to the Creator's calendar. In the R. V. margin, Gen. 8:11, fresh olive leaf

plucked off by the dove, instead of being scratched up from the mud, is in proof of new growth, is evidence of spring. If it had been autumn, as some have supposed, the leaf would not be called fresh, which refers to a growing state.

If a man is to be drowned, I don't suppose it would matter with him what time of the year he has to take the water, whether it is summer or winter, but it always seems shivery to take the water in cold weather. So it was somewhat of a mercy to be favored with spring weather when it began and the more when it ended. It was the first day of the first month of the 601 year of Noah's life, (Gen. 8:13,) when the waters were dried up from off the earth, an even number of years since the first day of time. If Christ died in the spring of that famous year, if he began his ministry in the spring, if the Exodus was in the spring, if the flood began in the spring, if the New World began in the spring, then creation and time began in the spring of the first of all years. A happy new year to all saved in the ark was that and by His Providence from the fearful deluge "it was meet that they should make merry and be glad."

After Noah had selected a place most fit for them to settle down for work, he built an altar for the Sabbath services for them all to attend. At the dedication of it the Lord revealed Himself to them all, and had much conversation with Noah in the hearing of all the rest in order to get everything established as He wanted it to be. At this famous sacrifice, at the founding of the constitution of the New World, the Lord gave forth His approval, said in His heart, "I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Gen. 8:21, 22.

They got very close to Him then and felt the love and tenderness of that great Heart; saw, as it were, its throbbing as it moved and yearned for mankind, as a mother bereaved of her children. Such a contrast now when compared with what they had been, it moves the divine pity to be more lenient, and He now lifts much of the Adamic curse for sin from all the earth, made it easier for man to live on the earth than before. This is the reason why that even the wicked prosper in secular pursuits, for He has so decreed that whosoever touches nature at the right points shall get a response from her. She answers to human arts. "He teacheth thy hand to get wealth."

When He decreed that a sinner, like a prisoner in the divine government, should work as a penalty for his sin, He also decreed that that lawful work should yield him a reasonable living. "In the sweat of thy face shalt thou eat bread," carries in it a promise

that on this plan his bread shall not fail, that his water shall be sure, and his clothing likewise. It is in force as long as mortal man exists. To Adam it was so given, and the Lord now renews it with additional grants and enforces it while the world standeth, for the same reason He now "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The Lord now pitied man for his very weakness inhering in his moral, mental and physical constitution, "For He knoweth our frame: He remembereth that we are dust." Ps. 103:14. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. Is. 57:17. So it was before the flood, and now he proposes not to smite after that manner any more, but will use other means. Now their blood morally impure, they cannot much temptation endure, He suffers them not to be tempted above what they are able, but in pity for his own sake will help them to escape. Paternally He pities man in all of his weaknesses and in all of his inconveniences, and provides for all in all possible ways as He sees best for all, for depravity is hereditary, sin is contagious, vice sometimes sweeps through a race of people like an epidemic; now in one form, now in another. After a generation one form gives place to another, spreading over a country as a contagion. Man is depraved. Notwithstanding the best mental, physical, moral and spiritual culture, every thinking man will be convinced of his own innate depravity.

There appears to be an immoral virus born in us, which is aggravated by our own sins. Youths, and perhaps children, uninformed on the subject get into habits which inflame this natural tendency to evil before they know they are doing wrong; thus Satan seals them for his own while the unsuspecting parents think it is not time to begin to teach and to warn them against the dangers. As the plant gathers out of the soil the ingredients in the soil where it grows, so the forming being from the earliest incipiency, prenatally gathers in itself the virus in its parents, and it grows with nature in the offspring and when they begin to sin it is inflamed by sin and every act of sin inflames it more and more, and the power of resistance against the habit becomes less and less until the victim is led as a beast to the slaughter. Nothing can arrest it but grace and the source and means of grace. If he will, to these his Maker and Redeemer says, "I will heal him." That is the only way of escape.

These sacrifices offered by Noah, now the living head of all mankind, typified the sacrifice of Christ, of whom Noah in some respects was a type. The Lord saw in Noah's complete sacrifice, embracing all sorts of creatures he had required, such a resemblance to His Son's full and perfect oblation and sacrifice for mankind, that for Christ's sake He here removed in advance much

of the original curse for sin in all natural things; so that prophecy in the name of Noah was at least partially fulfilled: "This shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Gen. 5:29; and in Ch. 8:21, margin, says the Lord at this post-diluvian sacrifice smelled a savor of rest, for man's benefit, I suppose, rather than His own, and how much, if any, it affected the moral and spiritual conditions of men after the flood the scriptures are the only means by which we can determine. It is evident He here granted man better conditions in all temporal things than he enjoyed before.

Favors were these unasked by Noah, voluntarily offered by the Judge of all for the benefit of all coming generations, covenanted to them as long as time should last, in a covenant made by sacrifice. Ps. 50:5. For He said of Himself, out of His own heart, the imagination of man's heart is evil from his youth, as is also stated in Matt. 15:19, and the spring of evil.

An evil imagination is a hard thing to control. I always pity a man that has to struggle against an evil nature by his progenitors in him begot. Surely the Lord pities him more than I do, not that I excuse sin in any of its many forms, but that I sympathize with every sincere soul that is struggling against it in all or any of its forms. It is far better, too, to resist unto blood or death than to do wrong. Heb. 12:4.

I have seen some who came from low-down parents prosper in religion, "run well for a season," or for a long while in some cases, sustaining repeated falls, yet came down by the very pressure of heredity that is against their personal success. Whether they will ever rise again I do not know. But if they do finally overcome it is enough to make the angels rejoice. Just so with a man who gets into a bad habit before he knows it is wrong, but when he sees it is wrong tries to quit it. Full many a time has he been whipped, yet full as many has he risen and fought again. Many in this world blame him, but Jesus pities him, and when he overcomes all heaven will ring with joy; yea, when he gets to heaven, God Himself will rejoice.

This weakened condition of man moved the pity of God and He said, "I will lead him also," as a little child is led of his parents until he can walk; then he promises, as in the New Testament, to guide him by His Spirit, "and will restore comforts unto him and to his mourners." Is. 57:18. Matt. 5:4. Nor will He let the heartrending grief continue too long, lest immortality herself should fail. Is. 57:16. He holdeth our soul in life—immortality. Ps. 66:9. He knows what a human spirit can bear, and how to temper it for His own use, for He is the molder of our frames and the Father of our spirits.

Habit, whether bad or good, is hard to overcome. Jer. 13:23. Nothing but the help of God will enable one to reform and stand

against wrong, sinful habits, when once fixed in one's life, and it is that law in human life which under His help ensures this: "Train up a child in the way he should go, and when he is old, he will not depart from it." Prov. 22:6. It is true in animals also, more or less. I have noticed pigs, if you feed them together they will get into the habit of pushing one against another, and of eating fast. Take one and pen him to himself and he will never learn to eat slow. He will still eat in fear lest others will push him off; he will drink his slops as fast as he can. So it is in human kind; habit, bad or good, is hard to change. It is best always to start right.

In view of all this every parent should consider how much offspring is affected by heredity. Agriculturalists write if you want to keep rot out of your potatoes, plant only seed that are entirely sound. So on this plan if parents would expurgate the moral rot out of themselves and teach their children likewise, as the Bible requires, we might after awhile raise up a race of people much sounder in the moral constitution than ourselves.

Children not only inherit after their parents tendencies to certain forms of disease in their bodies, but also immoral tendencies by the sinful habits of their parents. Every sin practiced by a father or mother makes a correspondent weak place in every child born of them. So they will have a harder struggle to resist temptation to sin when assailed by evil desire, which will be sure to come from within as well as from without, for the moral weakness of their parents will be entailed upon them, making it doubly hard for them to stand, because by God's decree nature is always true to herself. As are the seed, so will be the fruit. She will surely punish those who dare to do wrong. From of old parents have often been punished in their children, and children have suffered on account of their parent's sins. In all of our unavoidable weaknesses, however, if we sincerely strive against sin we shall have both the sympathy and pity of Heaven. Ps. 103:13.

Here at Noah's sacrifice God's heart is spoken of in expressions of tenderness, but in Heb. 12:29, He is compared to a consuming fire, and He is sometimes illustrated by the sun. Of old astronomers thought the sun was heated through and through, or a very globe of fire, but later investigators concluded that it was only the peculiar atmospheric conditions which surround the sun that produce its heat and luminosity, and that the body of the sun itself is opaque, and not more heated than other heavenly bodies. So while the Almighty appears all luminous with fiery justice, firmness and boldness, yet within His nature, in His heart, is love, compassion, tenderness and goodness toward all His creatures, especially the children of men.

It was necessary for men at first to have the fiercer ideas of Deity, and afterward the milder as they became prepared for the

fuller revelation of the nature of the Deity. Jesus says: "God is a Spirit;" that God loved the world. But it was reserved for St. John to make the discovery, "God is love," and declare it to the world. He who lay in the bosom of the Father from eternity declared God is a Spirit, and that He loved the world, and so much that He gave His only begotten Son for the world, which was enough then for them to know, but it was given to him who in love lay in Jesus' bosom as it was heaving with love, greatest love for all the human race, and about to pour out His soul unto death for them, to see it and to declare it, God is love, the world now being prepared for that highest revelation of the heart of Deity.

The fullness of time had come for it to be discovered and made known in its fulness to the world for God's own glory and the good of all men. Climbing higher in vision than any mere men before, he saw beyond His fiery justice, eternal firmness and absolute holiness, into the heart of Deity and cried back to his fellows waiting and watching below, "God is love!" Hastening down from his lofty vision he delays not to comfort his brethren with the news of his new, great and happy discovery, he wished for power to tell it to all. He exulted in it. A discovery it was, greater than astronomer ever made, of wider utility, of more lasting benefit to the human race.

The Old Testament declares He is loving to every man, He is good to all; His tender mercies are over all His works; but it takes the fulness of the New Testament to declare the fact, "God is love." Love itself. Pure and simple. And to this love His administration is true in all particulars. A patriotic ruler, "with malice to none," but in love for all, enforces the laws of his country. Love in the head of the family does the same for the good of the whole family. Love in the Deity does not protect the guilty against punishment due. Love as truly sends due penalty to crime, as reward for obedience to law. And His unerring love oft allows misfortune to overtake even the innocent when He sees it is best.

Let not this generation think they are entitled to a milder form of the gospel than these who lived before them; for human nature per se is no better now than then. And certainly they are no better in practice. It cannot be proven that man's nature, nor his practice in nature, is any better than when John, Peter and Paul preached the terrors of the law inexorable. Flee from the wrath to come, prepare to meet thy God, He is a consuming fire. And the more is it needed now to have the fiercer ideas of Deity set forth to them:

For a few generations back,
Some men said it was a fact,
And that they knew it well:
Everybody would be excused from hell.
That truly they did find,
That it was the design,
That there only devils should dwell.
Finding, as they thought, such sweet release,
Decided from all fear to cease.
Grumbled against the burning ire,
Not thinking God Himself is a consuming fire.
Then forsooth, it is the truth,
First of all, lest they fall,
They need to see, the fiercest side of Deity.

The latest observers in regard to the sun suppose its heat is sustained by receiving new combustible matter from space around it, as fuel to produce heat. So the Bible teaches us that the sins committed on earth arouse God's wrath and brings it into action. Then if all on earth would sin no more, His wrath toward this world would be entirely abated.

While He does not at all acquit the guilty, He does not willingly punish. It repented Him, grieved Him at His heart, to have to send the flood. He waited long before He did, viewing the situation of the saved, and the conditions of the earth after it was over, it touched His heart again; and caused Him to say, "I will not again curse the ground, neither smite any more every living thing, as I have done." That is the course of repentance in man, and it helps us to get His feelings at that time. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." That is the best insurance this world has ever had.

And out of the goodness of His great heart He voluntarily blessed Noah and his wife, and his sons and their wives, and all that should descend from them.

From that altar, and from that covenant meeting, He sent them to their homes, and to their work with His blessings upon them, and to all after them. With the injunction upon each of them and to all after them, "Be fruitful, multiply and replenish the earth." Than obedience to this commandment there is nothing better for mankind; except spiritual salvation itself. It is well for all to live in obedience to this divine law. Without it they risk having much trouble in this life, to say nothing of what it will be in eternity. After the war of independence, General Washington gave similar advice to all the unmarried—to marry and build up the population of their country. Better advice could not be

given at any time. It is true to nature. It is true to the Creator of all.

Those who fail to obey that commandment shall suffer the damage which disobedience always brings; and all the inevitable results will surely follow through time into eternity. If voluntary there is only one answer for it that can be accepted in the divine judgment. That is when one makes the sacrifice for the kingdom of heaven's sake. Matt. 19:12. But let any who makes that choice consider it well, and long, before they commit themselves. As the Master saith counting the cost, and comparing the cost with their personal ability to endure it all through life's various conditions and consequences. There are few, if any, who are really able to bear it. There is great danger of falling from it into some form of sin. If in youth they have ability they may lose that ability before they leave this world, and repent the youthful choice. The writings of Thomas A. Kempis shows that he was daily having struggles which he could have been relieved of by taking God's and nature's protection in marriage. The holiness of which is far better than all the monkery fanaticism ever palmed off on the world. One may be holy in a single state, but it is far more sure, on God's plan, in a married state. The prettiest and the happiest is a good wife, and a large family of children, which is God's will and blessing. Nature's highest reward.

CHAPTER 24.

The Covenant Signed, Sealed and Delivered.

The Lord also without being petitioned re-affirmed the dominion of man over all the animal kingdom, on land and in all waters. Made them all subservient to his needs. Gen. 9:2. In some respects all nature is made subservient to him: to his comfort, convenience and want. As at first, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. Then, as in Psalm 8:6, "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." But it was reserved for Christian influences, through Christ Jesus, working in civilization, to realize its fullest results. Heb. 2:7-9. The early Christians did not attain unto it, yet saw it coming through Jesus in the outcome of Christianity.

And further, the Lord on His own motion, made an addition to man's diet, viz.: gave them the privilege of eating animal food: now for the first time—the blood being excepted. The blood

should always be refused for food. The reasons given for it in the Old Testament cannot cease while the world standeth. However, I have read of some taking it in a warm fresh state, just from the slaughter, with healing effect in cases of consumption. I have nothing to say against that. A man's life is better than that of a beast. Matt. 12:12. The Master saith, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. Quoted from Deut. 8:3. The first granted him fruits. The next added bread, milk, butter, and eggs. This—the third—added all kinds of animal food, blood excepted, suitable for man to eat. This last grant was afterwards limited in some respects to the Jews. But after Christ died and rose again all the Jewish limitations on diet were removed, throwing them, as others, back on this Noahic formula, provided they receive it with thanksgiving and prayer. 1 Tim. 4:4, 5. That is the way to eat, instead of like some of old who eat without fear to God, or thanks to His name. But that higher, spiritual, life of man depends upon the word of God to his soul. This is meat the world knows not of. In the word was life. Christ the living word is the life of the world. Is "that bread of life." Moses, Elijah and Christ were sustained in a forty-days' fast by spiritual food only. And many an holy one has since in a large degree lived on the word of God. It is meat and drink to the renewed nature. As marrow and fatness to the bones, and oft like a medicine to the mind and soul of man; and to the body also. Being such rich food to mind and heart, at times they desire but little material food.

Many such happy experiences have His people enjoyed in all ages of the world. As Moses taught Israel in the wilderness. Deut. 29:4-6. The Lord had shown them that He could sustain them without bread if He saw fit, and that the best of bread without His blessing upon it would not, for it is sanctified to do its work for us by the word of God and prayer. It is Providence, as well as nature, whether the wicked think of it or not. In spite of all His instructions, however, the American traveling public when invited to the table go to eating as quick as hogs, and quite as fast; but the good man always asks a blessing in his heart, when at home with his voice too.

After all it is a humiliating fact that we have to slaughter animals for food; and often those we love, making women and children hide away from the scene, revolting the heart, too, of the fond feeder; and should ever remind us of our sins and our desert of suffering for our sins after death here; for it was a death penalty adjoined to sin at first. In a sense flesh was given to us as food, as the quails to Israel in the desert (Num. 11:4-6 and 33d v.), that it might shorten our days; and thus mankind with their own hands help to administer the inevitable decree of cutting short their own lives on the earth for before the days of Abraham men

observed weakening effects of that decree in themselves, and the shortening of human life, ascribing much of it to eating animal food. But the changes in the natural world, and in man's conditions and environments, after the flood, made it inconvenient to do without it. And the more the effect prevailed, the more did the demand for stimulus cry in them for means to produce that effect. Seemingly a blessing, yet an evil in disguise, but accomplishing a Divine purpose; being overruled by a gracious providence for the best. And the best of men have since eaten flesh, even the Christ Himself.

"But flesh with the life thereof, which is the blood thereof, shall ye not eat," verse 4. Eating raw meat, especially with blood in it, has a tendency to cannibalism. It makes the savage more savage. The blood, however, was forbidden either raw or cooked.

The next two verses contain a very important law; forcibly expressed for the protection of human life. When the Lord authorized them to kill animals, He saw that it would be necessary to impress it upon them not to kill one another: and passed this law, and fixed its penalties; to restrain them from shedding human blood. It is a universal law; for universal man. It has never been repealed. There is no proof on record of its repeal. It will stand fast while the world lasts. There is the same need of it now as then. Society needs the same protection now as then. If all become so good that none will do this, then it will not be needed, but the law itself will stand while time remains. It should be embraced in the code of every government in the world.

I am not one of those who claim that this law was set aside by our Saviour. Matt. 5:39. He teaches that the individual should not take the law in his own hands; yet gives him the privilege of defending himself, his right, and interest, in the courts of his country, which a man ought to do when advisable. And further He teaches He came not to repeal law, but to fulfill law. To bind men by His authority to righteous laws already made, and enforce them by his precepts and examples. However, when He fulfilled the ceremonial law, it being only local, and temporary, it was dead de facto without a repealing act. Civil matters He left to civil authority, appointed by Him, and accountable to Him. He left the moral law as it was before, binding upon all mankind till heaven and earth shall pass away. Matt. 5:18. The death penalty is as much needed now as it ever was. It was appended to more cases in the civil code given, of God, to Israel than in ours to-day. It might, therefore, be extended to more cases in our State laws than it is. As in rape, as then (Deut. 22-25); and in seduction of virtue, either before, or after marriage, as then (Lev. 20:10, Num. 5:11-31, Gen. 38:24, Deut. 22:22, 23, 24). The seduction of virtue is far worse than rape. In rape the soul of the victim is innocent; but seduction ruins the soul as well as the body. Deut. 22:25-27.

In this last quotation the Lord shows the difference between the two crimes.

But I do not think it is just, or wise, or well to hang a person for stealing. Nothing stolen can compensate for human life. The law says life for life. Some things are dearer though, than life, but no amount of property is half so dear. What is the loss of a horse, or any amount of money, to the unspeakable misfortune perpetrated upon a man's family by the adulterer? Whom God says shall surely be put to death. The courts, and society, are greatly at fault in not enforcing the laws which exist against these crimes to which the Lord enforced the death penalty Himself. Num. 5:11-31. And in direct cases commanded the civil authority not to fail in punishing with death.

The family had rather in either case the victim had died being innocent. So unspeakably mean are they, that no language can describe the meanness of the vile seducer, in either case, married or unmarried—the heart-broken parents, or husband, or brothers, had rather the villains had committed murder of her, and let her have died innocent—than for them, or theirs, to have to bear that awful calamity. It is to be desired that henceforth a virtuous public will deal with all such whom God says must surely be put to death, according to the laws He hath given; and never repealed.

To some this may seem severe; but the All-wise Himself made the law; and while Christians may not claim that the civil code of the Old Testament is binding upon any state now; yet it is the best model for civil and penal laws the world has ever had. All legislators, statesmen, and rulers in all forms of government, would do well to study them as models.

The Hebrew history as found in the sacred records shows that when they obeyed, and enforced these laws, they were a prosperous and happy people; and when they failed to keep and enforce them calamities befell them: and the calamities are ascribed to Providence, for their disobedience. Before the public calamity came, the Lord by His prophets charged these sins upon them, not without others, however; as before the captivity of ten of the tribes by the Assyrians, (Hos. 4:2, 3, 11), and sin shall punish sin, the most humiliating of all misfortunes, and the sufferer not be able to prevent it (vs. 13, 14 and 2 Kings, 17:16, 18). And as in the Babylonish captivity the remainder of them (Jer. 5:8, 9 and 13, 27 and Ez. 22:7-16). And also in their last downfall and dispersion Christ Himself personally in His preaching charged these together with other sins, upon them, called them an evil and an adulterous generation and history supports the charge.

History shows that the lack of virtue, in this sense of the term, like an inner rot, ruined the ancient Greek nation in spite of all its fine exterior. And it shows the same to be truth on the Ro-

mans, notwithstanding all their love of honor and military pride, and claims for refinement.

When an individual, of either sex, goes to sinning on this line it drops the gauntlet for other sins to enter. And soon they come! Quickly will they tell that which is not so. Will tell false things to hide their guilt in this. Will do so without accusation to throw off the suspicion they think rests upon them. And if they don't stop short it may lead them to stealing. For in the now weakened state of their minds they will think they are cunning in hiding their guilt, and will think they can succeed in stealing and hide their guilt, and will think it is a smart thing until they are caught up with. It often leads to shedding of blood, too. It will lead its victims to present and eternal ruin. An old gentleman once told me of all sins it is the hardest to quit.

Nothing is prettier than virtue, in one—in many—in all. It is to the highest interest of every commonwealth to protect the purity of marriage, and the sanctity of the home. Marriage should be encouraged and practiced, by all according to the plain teaching of the New Testament. And laws against unvirtuous conduct duly enforced. Those who think God's love for His creatures will keep Him from punishing those who are guilty in His sight fail alike to understand the nature of God and of common love in human kind. His love is the moving cause of His chastisement of them as He sees most for their good. The Bible, in both Testaments, so puts it. Timely and proper punishment, from the hand of parents upon those of their children who break their family rules, is the highest evidence of their truest love for their children, and for any cause to neglect that punishment of any guilty one the Bible calls hatred to the child. For it is as if they cursed the child. It will certainly bring curses upon those of their children so neglected. A child thus neglected of its parents is like a field thrown out from cultivation. The inevitable fruits of neglected culture will surely follow.

So the Father of us all never fails to administer punishment due to our guiltiness for the good of each and the benefit of all. And it is His love for everyone singly and for all as a whole, most of all things else, that makes Him ever faithful in unerring wisdom to do so. And while He teaches us as individuals if possible to live peaceably with all others, He teaches also after law's due process by the State crime must by the State be duly punished. And when a human government banishes a culprit it is for life. So when God banishes souls it is for their life, and since their life is immortal, that banishment is necessarily immortal. And it would seem that those who say they would not serve a God who so punishes for sin as that, would deserve punishment at His hands; but He suffers no man to dictate what His judgment shall be. "Shall not the Judge of all the earth do right?"

This was the first time authority was committed to man's judgment to take human life—life for life. Gen. 9:6. It laid the foundation of the death penalty. There were no precedents before. All along before this God held this prerogative in His own hand. And now if men fail to execute that penalty for that crime Providence will see that it is done soon or late. In some way or other it has overtaken many a one escaped from justice here.

He then in the 7th verse shows them that they must by lawful means do all they can to increase human lives rather than destroy any. And this injunction coming in such close connection as it does with the above shows that He regards all manipulations and medications to destroy forming offspring, or to prevent the forming of offspring, to be of the nature of murder, which it certainly is. And enjoins against all such things in this commandment which He gives to all, to stand as long as the earth shall last.

A practice is that as foolish as it is mean. He showed His displeasure against it by slaying the first who is reported as guilty of that crime. Gen. 38:8-10. In this case the man only was guilty, and he died on the spot, leaving the women free of the penalty. It is a warning to both sexes not to do anything to intercept the lawful course of nature in themselves, or in others. There are those in modern time who have been guilty of this crime against nature, and sin against God, for the sake of pride, or ease, as they think, but they shall suffer for it, and will have a harder time through life than if they had obeyed this binding commandment upon all the race. It is not right to have this pleasure in nature unlawfully, nor unnaturally either, and in law, He requires our best efforts to raise up offspring as a return to Him who has capacitated us for such enjoyment, and supplied the means of our happiness. And it is really base ingratitude not to do our best in this sense for the great Donor. He claims at our hands, in law only, the best prepared offspring we can bear for His service.

You see here that the Lord throws around human life, at its every stage, most sacred protection. Read it again and again.

And notice in the two following verses that He made Himself very familiar with them at that time. It was necessary in those times. There was no other way for Him to proceed in getting the system established which He wanted brought in for the good of all, in all ages to come. Therefore on a day He ordered all to appear before Him at the chosen place of public worship, men and women both. Here He propounded a covenant to them, binding Himself on the first part without any stated conditions on their part. And this is one reason. He allows the wicked to prosper in temporal things.

This covenant was the more necessary, for without guarantees they would have been scared every time a cloud should rise.

Therefore He assures that there shall never be another flood to destroy the world. Hence the beasts, nor fowls, need to fear in time of rain and wind and rising waters, no more than man for they are all embraced in this covenant. But He has no where promised that it shall not be destroyed by a flood of fire. 2 Pet. 3:10, and other passages.

He prepared an abiding token of this covenant: the rainbow. Whether or not natural conditions had ever produced a rainbow before, it is now and henceforth His chosen symbol of his covenant of protection of man and of all other creatures on land against another flood. Neither is it a story created by human genius. No man would have conceived of himself the idea of the rainbow being a token of a Divine covenant between God and all His creatures on earth, nor has it any ring of heather mythology. It is set forth in that majestic style of expression, and in that peculiarly sublime diction which belong to the Holy Scriptures; as found nowhere else. It is a revelation from God. It has no history farther back than this. Than the time of establishing this universal covenant. It is a witness itself of the flood as well as of that time lasting covenant of divine protection over all His creatures on earth against another flood. He then chose the rainbow as the token of the covenant between Himself and all flesh on the earth as two contracting parties. It is therefore a standing pledge of God's temporal favors to man and beasts.

"And there was a rainbow round about the throne." Rev. 4:3. There has to be something of the nature of a cloud and sunlight to produce the natural rainbow. So in a spiritual sense the rainbow would mean mercy and peace from God to earth which come through Christ, "The Sun of righteousness" arisen with healing in His wings. Rising first over Adam and Eve before they were moved from the garden, and since with mercy's rainbow of peace spanning the horizon of their race. That in heaven is older therefore than that set forth after the flood and was the antitype.

The first betokens our spiritual favors, as does the second our temporal. Because Christ is the source of all our spiritual blessings, especially since Adam fell, as he is our second Adam, our protection over us, and our safety in His care by faith in Christ Jesus.

Who then can look upon a rainbow without pious emotions? Without thinking there shall be never another flood? This natural and universal and lasting covenant was signed in rainbow splendors. The natural inference is there had never been a rainbow before, or it had never been pointed to before as a token of Divine favor to earth, and must mean also that man had better conditions since than before the flood. Who can then look upon a rainbow, especially in time of rain, without feelings of thankfulness in his soul? And how much it may comfort the beasts none on earth

can tell. It's certain, however, that the Creator careth for oxen, and also for every living creature.

Joseph said because the dream is doubled it is because it is established. Gen. 41:32. So the Lord repeated this over again in the most positive manner: as verily, verily. That is to say it is established.

No doubt there are more rainbows above the cloud than below. The mist above, on the upper side, would be favorable to their production. We only see them after the cloud is past. If we could see the upper side we no doubt could see a very beautiful bow when it is too dark for us to see it below on our side. Thus the Lord watches for us when we can't see for ourselves. He says, "And I will look upon it;" which is more important than for us to see it. He speaks of it as a man would speak of it. Then humanly speaking it must appear above the cloud, as well as below to us; for it is not seen by us below until all the danger is passed at our point of view. The rainbow is the creation of God. It is His bow; here so-called. Whether natural conditions prevailed before, or in the flood, to produce them or not we do not know. He as it were, brings the clouds into this covenant of protection of all flesh against another flood. So they are in league with man, beasts, fowls and birds, all living things on the land not to bring another flood upon them. Nature records it in the rainbow before our eyes; written by the same finger that wrote the ten commandments above the clouds. All would do well to consider that it is His work, and possession, and so acknowledge.

History does not favor us with the names of the four fair ones saved in the ark, or of what part they took in making this covenant. But they were as important to the post-diluvian world as were the four men saved whose names are given, which we are thankful to have. But as an old preacher said, in the meaning, the brethren embrace the sisters, so did these truly. And every brother ought to embrace one sister and endow her with his name. Then think if those before him had not done their duty he would not have had one to embrace. So he will be prepared to do for others as others did for him.

CHAPTER 25.

Every Man a Prince and Every Woman a Princess.

Those saved in the ark were the very best of all in the world at that time. It was like taking out the heart and leaving the hull, saving the royal family and letting all the rest perish. It is an exception in history for the ruling ones to be good and the popu-

lace to be bad. But so it was in this case. The government, in its head ones, in Seth's line, was kept pure from Adam to Noah. But no doubt in Cain's line the ruling ones were bad from Lamech to the flood. And then in Seth's line all had become wicked except the ruling family. They were as the royal blood. Every man a prince and every woman a princess.

Shem, Ham and Japheth. Gen. 9:18. This reverses the order of their birth. Japheth is called the elder (Gen. 10:21), Ham is called the younger (Gen 9:24), and in the genealogy in the tenth chapter Japheth is first, Ham next, and Shem last. And the same order is followed in 1 Chron. 1:5, 8, 17. These are parallel in form with the genealogies of Ishmael and Isaac, Esau and Jacob, and of the twelve sons of Israel, which follow the order of their birth; also with 1 Chron. 5:1-3. In the genealogy the Scriptures follow the order of the births. This is supposed as a reason why Moses is allowed to reverse the order of their births everywhere else except in giving the genealogy: Moses was of the line of Shem, so were his own people; Ham was a close neighbor to them; while Japheth was afar off. Hence, from his own standpoint, he mentions Shem first. Shem was dearer also to inspiration, for God had His purposes in Him, for the good of all. In Moses' time, and many generations after, Ham's descendants were close to Shem's, while the posterity of Japheth were regarded by them as a people afar off—called the isles of the Gentiles. The natural order of their births is Japheth, Ham, Shem.

In writing the history of those ancient peoples there is nothing more important than an account of their marriages, which is an important part of all history. How could the grand divisions be preserved distinct from each other unless they married each in his own tribe. Or in his own race! How could the twelve tribes of Israel have kept a tribal census unless they married each one within his own tribe? The Lord also had a purpose in this arrangement. It worked best for those times. Every infraction of it brought its troubles upon those who broke that rule; and all along the line of the peculiar people it is seen.

In the time of Moses, and henceforward, the Lord required a little more distant kinship in the parties in marriage than before on account of consanguinity, the natural effects of which were setting in then and would increase as the general race of mankind should deteriorate. But all of this might be carried on within each tribe after their settlement in Canaan. As a people practice and encourage all purity in marriage, and honor and sustain marriage obligations, they will prosper, be strong and happy, and vice versa. No people can reasonably expect such high favors from Heaven unless they carry out the institutions of Heaven, as these, marriage, fatherhood, motherhood, parental duties, filial obligations, reverence for God and of keeping the Sabbath day holy, which are

the Jachin and the Boaz of the great temple of society, and of the State. Then let every man be a prince and every woman a princess.

Of these three sons of Noah "was the whole earth overspread"—populated; by this remnant of the original stock. Immediately after creation the Almighty drilled Adam and Eve first in spiritual things; and after his change by sin his environments being different, adjusted them to the new situation; so now after the flood, which brought a mighty change in man's conditions, the Lord first of all prepares them for the spiritual part of life; as He Himself saith: "Seek ye first the kingdom of God, and all these things shall be added unto you." That is by duly attending first to that which is spiritual, then to that which is temporal, you shall prosper in both, by the help of a kind providence which shall be ever over you. Hence it is not until the twentieth verse their temporal pursuits are mentioned.

"And Noah began to be a husbandman." He had to whether he wanted to or not. So did his sons. They had to combine together as far as they could in their occupations all the trades and arts known to the Old World. They had seeds of all kinds of grains, herbs, vines, sugar-cane, fruits, nuts and of every thing they would find needful to be produced in the New World. They found many of the old farming tools, all implements of industry, for working animals in any way they had been used to before, for cooking, couches and beds, material of stone, brick and wood which was in use before; so they soon had a good start, for their pursuits: and made better crops than before, for a merciful providence had greatly relieved the earth of the curse of comparative barrenness imposed upon it for Adam's sin.

Two years after the deluge a child was born to Shem; which was named Arphaxad; meaning, a healer of desolation, because the desolations made by the deluge were fast passing away—were being healed. So rapidly does nature recuperate. It is probable some were born to Japheth and Ham before this; for special mention is made of this one because he was chosen of God to be the ancestor of the Messiah in that generation.

They had choice of the best lands for cultivation and for pasture, and gained wealth rapidly. A kind providence blessed the wives of Noah's sons with happy increase in their families during this first decade after the flood. His blessing of increase was also upon their cattle, sheep, and goats, as well as upon the labor of their hands in all their pursuits.

The restraining influence of that fearful deluge—judgment for sin—held them in check against all wrong-doing, and from the neglect of any known duty. So in the first years from the flood they were all pious, served the Lord at all times, and in all things, were therefore prosperous and happy. It was a golden age,

blessed with righteousness, peace and plenty. Its every man a prince; it's every woman a princess.

This good period passed its twentieth year without anything—only such as are inevitable to mortality—to interrupt its happiness. But a high degree of prosperity fails not to bring in some misfortunes; so in this case. Even the preacher himself was ensnared by it into evil. It is said not to be well for a preacher to prosper very much in worldly affairs, nohow. Our Lord Jesus Christ legislated against it too. And His providence over them shows He must be in earnest about it.

Noah had now more fruit than he knew what to do with, still his trees increased in fruitfulness, and so did his vines.

They made wine every year, used it profitably in its natural state, fresh from the grape, as freely as desired, with good effects. However, when kept over through the winter and spring, some of it would ferment, and using the fermented wine had a bad effect upon them, which Noah wished to avoid. He studied economy in order to prevent this; and economizing too far often leads to trouble. It would have been better to have let all the fruit and grapes rot than to have done what he did. Or to save it in any way which causes trouble; and sin is the wost kind of trouble.

The next year, the twenty-first from the flood, Noah's vineyard was unusually full of grapes, he studied harder now than ever how to use them so as to get the most good out of them, and the devil too helped him a bit. He improvised a miniature still and converted the luscious juice of his grapes into an intoxicating drink—all to keep the grapes from spoiling, you know, and the wine from souring.

Now Noah did not know the strength of the stuff. This was man's first experience with it. It made him funny, and witty, and caused him to act ridiculously before all the rest. He was half excusable, though, as he was ignorant of its nature and effects, yet the Lord had to punish him some for the sake of the rest.

Ham made fun of him, but Shem and Japheth grieved for him. By and by he became weak from its effects, went to sleep, and lay in a ludicrous manner. It was a pity, but royalty will take such freaks sometimes! Canaan, a youth then, about 17 years of age, saw him in this condition and told the other boys and giggled at it, mocking how his grandfather hiccoughed. When Ham, his father, heard Canaan doing this he thought it was very witty and did not reprove him. This made Canaan so much the worse in laughing about his grandfather.

Ham went to see for himself, but did nothing to relieve the ludicrous situation. Told Shem and Japheth. They were very sorry for it. Modestly and filially relieved his situation.

If this had not been a true story it had not told that on Noah. Fictitious writers never tell such as that on their heroes. And

if the Bible were a fiction then it would be a fact that the leading one of all its heroes was created more than 4000 years before his personality came from behind the curtain so as to be visible on the stage to conclude the drama, and bring its final catastrophe before His audience, which is a thing impossible for mortals to do.

Let any one study the Bible in its unity as a whole, in the harmony of its parts, in its ultimate conclusion, and he will be obliged to see there was a supernatural genius presiding over its construction from beginning to end, having men in different parts of the earth, some in Arabia, some in Canaan, some in Babylonia, some in Greece, some in Rome, some in Ephesus, and some "in the isle that is called Patmos," and wide ages apart, during that period of more than 4,000 years of its composition, to write its various divisions, all in harmony of purpose, of design and effect, its divine authorship will appear beyond all controversy. No successful argument has been made against it. And never will be. It is impossible. No man of balanced judgment who understands the Bible, that is able to criticise a book, would undertake the task; for he would see it cannot be done. The Bible is bound to stand. To hold its ground, to win its way through all ages to come. It can not be downed. It has withstood—borne well—and will withstand and bear all criticism.

Next morning Noah waking sober remembered who sinned against him and who did their duty toward him. The Lord making allowance for his ignorance of the stuff suffered not the spirit of prophecy to depart from him; but enabled him by prophecy to pronounce curses upon Ham and Canaan, in their posterities, and blessings upon Shem and Japheth in their descendants; which Providence confirmed and it came to pass.

At this time the spiritual birthright by a peculiar freak, so to speak, passed from Japheth and rested upon Shem, because he was the leading one in protecting his father in his ignorant misfortunes, while severe punishment fell upon Ham and Canaan for sinning against a father and a grandfather; and because he was a preacher, too, for He says, "Touch not mine anointed and do my prophets no harm." Rich blessings came upon Shem and Japeth.

Now for a long time in a spiritual sense Japheth has dwelt in the tents of Shem (v. 27), and when he stepped across the water and occupied America he began to dwell literally in the tents of Shem. And still he encroaches upon Shem. And the Hamite is servant to them both. In modern speech that was a far-reaching prophecy. Through Christianity it has very largely come to pass. Moses said, "What nation, or people, is so nigh to God as His people Israel is at this day?" Deut. 4:7. But that good fortune now for a long time has been reversed; instead of the Shemite nations, it is rather those of Japheth now. Yet as the Scripture says, let them not boast; for if He spared not those when they

became derelict in their duties toward Him, take heed lest He spare not these in their neglect of Him. "A servant of servants shall he be" in his posterity. All men are God's servants; those who serve men are servants of servants. Or it may mean that they shall be reduced to the worst servitude. This was for irreverence to age in parents, or grandparents; and to preachers, men called of God to preach, and in them punishing Noah for drunkenness, by bringing these calamities upon a part of his posterity. Which are witnessed in quite all the earth to-day. It was truly a far reaching prophecy, nor is it yet ended.

It is always best to do right. If any one sees a wrong in himself, let him right it quick. For if the Almighty has to wait for a settlement it will cost him far more. Whereas he might have settled at ten per cent. if the Lord has to settle it it may cost ten times as much. It is no small matter to have God to settle it Himself. It is a fearful thing when He takes hold to punish for sin. No telling where judgment then will end. The Lord emphasized this in punishing Noah, Ham and Canaan to impress upon all men who sin the dangers thereof. And nature witnesses against all such to this day, and still will on and on to the end of time. Henceforth every vestige of the garden of Eden is gone from the face of the earth; except the names Euphrates and Tigris—her site unknown to the wisest of men—all, all for man's sins. Sin is sure to leave her cruel footprints wherever she treads—her monuments of wretchedness upon every field she spoils.

This curse upon Ham and Canaan was not a black skin, nor change in facial features, nor in any other physical marks whatever; but a curse of inferiority and of servitude to the rest of mankind. The curse, as the blessings in Noah's prophecy, all of which the Lord confirmed, has reference to the descendants of his three sons, and their posterities; it has all stood firm unto this day, and yet is going on and on ad infinitum, so it appears.

The Lord waited on the Canaanites until the time of Joshua to inflict, at least a part of this curse. The Bible teaches that they were doomed by the Judge of all men, to destruction on account of their sins. And its history shows that those of them who were allowed to escape it were doomed to abject slavery. The cup of their iniquity was full.

What was their sin? It is indirectly told, if not directly, when the Lord forbid the Israelites to do certain abominable things, He added that all of these things had been done in that land by these Canaanites, and warned them if they did the like the land would spue them out, as it did those, as if the very land was defiled and nauseated by their crimes against their own virtue. These abominations—sins against personal purity—and other violations of virtue, and idolatry, caused their destruction.

Jericho was so defiled that the Lord pronounced everything con-

nected with it accursed. And forbade the children of Israel to touch anything in it. So wicked had it been the Lord forbid it to be rebuilt. Pronounced a prophetic curse upon any one who should rebuild it. Josh. 6:26, revised version. He should lose his first-born when he laid the foundation and his youngest when he finished its walls. For a long time it lay waste, but by and by Hiel laid the foundation of a new city on its site, believing Providence would not enforce that curse—yet it came, his oldest son died, according to the prophecy, but he thought he would have died anyhow, and went on with his work of building, though when he finished the accursed walls and swung the last gate, his youngest son died suddenly. All then called to mind the prophetic curse, and noted its fulfillment. 1 Kings 16:34, R. V.

The children of Canaan are the first on record guilty of these unnatural practices against virtue, and are destroyed, a punishment on them, and a warning to all others for all time to come. As the history of sins show that in every instance the first sin of any particular kind was signally punished of God, as an example of warning for the benefit of all others who then lived, and all those who should live after them. "Now all these things happened unto them for ensamples; and they are written for our admonition." 1 Cor. 10:11. Then let none think they shall escape His punishment; for it will surley come in this life, and also will follow their miserable spirits through all eternity. O, that in Heaven's sight every man would be a true prince and every woman a true princess! Then would the curses cease and the blessings freely come to all.

CHAPTER 26.

The Origin of the Five Races.

The curse in its effects began very early in Ham's race by their failing in goodness. As the names in his line are indexes to troubles, contentions, fightings, wounds, and subjection, for by custom their names all had a meaning. Sometimes were quite historic. Sometimes proved to be prophetic. As Nimrod—rebellion, or him that rules. He made it come to pass by his actions. In Gen. 10:6, 20, in the list of their names some bad principle, or some bad act, or evil of some kind, is referred to.

While those in Japheth's line in the same chapter, for the most part, have reference to some kind of worldly improvements, as Magog, roof, or covering, Gomer, to finish, complete, showing they had houses roofed, and finished at that time. When those in Shem's line there given have reference mostly to moral, or vir-

tuous, or religious principles, or to pious actions, along with artificial improvements for useful purposes. In general Ham's took the lead in everything bad, Japheth's in that which appertained to worldly greatness—hence the Pseudonym, Japheth the great. Gen. 10:21—margin. His greatness in worldly progress was then so early beginning to appear. In fulfillment of Noah's prophecy God was already enlarging Japheth in his posterity. But Shem's took the precedence in all religious culture, and improvements. In this acquiring that prophetic renown embraced in his name which has proved to be world-wide and time-lasting. The Hebrews made much of their descent from Shem; claimed that he succeeded Noah as patriarch. He was so honored, but could not hold the government over all of his own descendants, and died without a successor in office—mankind became so divided.

This generally happy state, at the lowest estimate, continued for more than a century from the flood, when evil began to enter into society, from its birthplace in the tents of Ham, temporal prosperity continued, blessing them in general. Religion flourished well, all things considered, during this period, love and peace prevailing generally among them all.

They were loath to scatter over the earth as the Lord wished them to do so that more of the earth might be subdued by them, and Providence brought about events which caused them to disperse more or less. This dispersion was memorialized in the name of a child born to Shem at that time—Peleg—division. His brother was named Joktan—small. Dispute, contention, for these divisions caused some small disputes or contentions.

They had a good vocabulary. So did the Old World, for they always had a suitable name for everything that occurred, as did the Hebrews after them, all in a continuous line of speech and of custom, complexion and in worship, until the Levitical system began.

Mankind was now divided into small bodies, having closer relation within themselves than to other bodies, yet there was a general bond of union among them all, and the happy influence of Noah held them together in love and belief and in worship. It was a good age of the world for all living. The curses pronounced upon Ham and Canaan by a merciful Providence had so far been literally restrained.

By and by a bold, wreckless man of Ham's race, however, in pride and foolishness literally began to invite them to come, as the wicked are said to heap up for themselves wrath against the day of wrath. So he went to laying the foundation for them to be revealed, and as among them all the birth rate had been rapid and the death rate not yet set in since the flood, for not one is mentioned for full 300 years after the flood, it helped him to get

followers into mischief. All the first troubles came from Ham's race, which in process of time reverted upon themselves.

As yet, however, there had been no pestilences, nor famines, nor wars to destroy any of them, so the population was getting strong and numerous. Taking all together it was a happy period of human history. The decree shortening human life had been suspended to give them a good start. Many of them in this period lived to their fifth century, some more, especially the survivors of the flood, as we see from the ages of those that are given. Noah reached 950 years, twenty years more than the first man, nineteen less than the oldest man. Shem, 100 at the flood, reached 602. A good criterion to judge as to how long lived Japheth and Ham who were 100 years old at the flood; and the women who came over in the ark, must have been nearly as old at the deluge, as the men, quite as long lived as were their husbands afterward. The age of Arphaxall, 438 years, furnishes a good criterion for length of life in the next generation. Salah's 433 years is a fair sample of the next while Heber's 464 is perhaps above the average for the next. It appears that Providence chose the strongest of them to head the Hebrew race. Peleg comes to 239 in the next generation, an average perhaps for his day. While, however, Reu in the next equals him in number of years. In the next comes Scrug to 230 years. Nahor in the next stops at 148 years, when Terah in the next goes up to 205 years. Then follows the friend of God in the next, stopping at 175 years, while his son Isaac goes up to 180 years. But his son Jacob drops to 147 years, having so many difficulties he could get no farther. Yet his son Joseph stops at 110 years; but his brother Levi reaches 137 years. Although Job the great patriarch of the east, who now fills up the space of time till Moses, reaches perhaps 180 years. Then Moses comes to 120 years, and Joshua stops only ten years short of him—110 years. Truly those were happy days for human life on the earth.

Noah's death occurred 350 years after the flood, not many years before the birth of Abraham. The illustrious Job, patriarch in the east, as was Abraham in the west, lived, it appears, probable between the twelve patriarchs of Israel and Moses, so the world has never been without some great living light witnessing for God, and His truth in the earth. When Abraham's light is somewhat dimmed in the West by the slavery of his posterity in Egypt, Job's shines forth in all the East. So the connection is unbroken from Adam on to the close of the last page of Holy Writ.

Full one century, or more, from the flood mankind lived in their various sections of country as farmers, shepherds, tradesmen and merchants, without having any cities, which was the more favorable for virtue, piety, and religion in all of its principles. So religion most happily flourished through this propitious period.

Sometime after this they decided to build them a city. Thus,

as usually, is the result, bringing so many men together created more causes for temptation to sin. Having builded them a small city it increased their pride. Then they wanted to have a great name in the earth. In order to do this they decided to build them a great tower. Prosperity and power often lead men to rebel against Providence. So it was in this case. The object in their minds was to protect themselves against another flood. It was decided to cement it with that kind of pitch with which Noah made the ark waterproof, and it was their design to build it higher than went the waters of the flood, so that all who took stock in it could protect themselves against another deluge should one come. Of course this was very vain and wicked. Practically it was a denial of that covenant which the Lord had made with them, that there should never be another flood of water to destroy everything as before; of which the rainbow is the natural and universal token.

It created a great demand for brick, bitumen, and masons, and for all kind of mechanics known to them, so a great number of brickmasons and other laborers were collected together for this purpose, and all the best artisans of the times.

It was a fearful thing to undertake, and to complete such a gigantic structure, and to have it so steady and so strong that all could occupy it without danger of any being hurt. Genius, art, and wealth were taxed to the utmost to make it a success. It was much talked of throughout the habitable globe at that time. But Noah told them that it was a vain and a wicked thing; that if they could succeed it would be of no use; that it would never be needed. Reminding them of the covenant which God made with all flesh, while the world stands, there shall never be another deluge of water as had been to destroy the whole world. Yet nothing on earth could restrain them. Gen. 11:6.

So the Lord suffered them to go on with it, as He often does, until He sees proper to check a bad thing. So when it had reached a prodigious height, and many admiring spectators were gathered together, out of Ham's tribe, and Japheth's, to behold it, affording a good opportunity for a widespread impression, and effect, the divine stroke was administered, which put a stop to the enterprise.

Now before this, and at this time, there was but one language spoken in all the earth; nor but one complexion of mankind; and but one general contour of facial features in the whole human race. Then the acting Divine Administrator over men, at this juncture, went through the form of reporting to the throne of Deity the news from the earth. Gen. 11:5-7. And made a proposition to the throne as to what would be the best thing to do to correct this evil in the human family. Then the great Trinity consulted together on this subject, and concluded that nothing would restrain them from this species of rebellion against Providence, and of dependence upon Providence, but to burst this com-

bine by dividing it up into branches, and give each branch a different language from all the others.

Then the Lord came down to them. As He descended there was a terrible commotion in the elements of the atmosphere, and a great earthquake, all around about the seat of the great tower, And that great tower which was to resist a flood as mighty as the one the world had experienced tottered and fell to the ground, except a portion left as a witness of the truth of this sacred history. This miracle of mighty power frightened them so that some of them turned pale, and their hair was changed to a very light color, out of which came the golden and all the lighter colors of hair among men; and other features were produced in harmony with their complexion, color of their hair, and other shades of difference passed over them more or less.

While some of them turned black from astonishment and fear (Songs of Solomon, 1:5, 6; Jer. 8:21; Lam. 4:8 and Joel 2:6). These inspired allusions afterward referring to the permanent facts at Babel, began to stutter, their lips curled up, their noses flattened, their hair kinked, turned very black, became woolly, their feet and heads flattened, and a peculiar black pigment passed and settled just under their outer skin, with a peculiar kind of musk, which neither soap nor nitre, nor any degree of neatness, could ever remove.

Nor is it yet known,
Whether it stopped at skin deep,
Or struck to the bone.

All these features were so ingrained that neither nature, nor art, nor genius have ever removed them. So here the Creator did truly confound their speech, and color too, and grouped other features to correspond with the language and complexion of each. Those who had nothing to do with that wicked enterprise, as Noah and his wife, Shem his wife and their children, were allowed to retain their original complexion: which was a ruddy color, associated with black hair, sometimes red hair and florid color, as it is said in the song of Solomon (5:10, 11), "My beloved is white and ruddy, . . . His locks are bushy, and black as a raven." In those days the almost perfect health and happiness, they enjoyed sustained their blood well, which gave them the ruddy and florid complexion upon the natural white basis, far better than all modern inventions can do.

Those with a pale complexion and light hair found they had to seek a cool climate; while those with a black skin had to go to a warm country in self-defense. Providence willed that they should spread abroad over the earth, yet like the first Christians, afterward in Jerusalem, they were loath and slow in doing so, but

now the inevitable dispersion had come and they were glad to obey the dictates thereof.

The biggest part of this calamity fell upon Ham's descendants; for they were the worst of all—followning their leader, Nimrod. Now they sought the hottest countries for their homes; and the effects of the former curse pronounced upon them in Noah's prophecy became more and more apparent as they increased, helped on too by climate and habit; or at least, these conditions and environments increased their inferiority, and made them a prey to cruel servitude.

And as the others became more settled the more unlike did they **become in their general appearance.** And the more secluded they were the more striking did the difference in each other's speech become.

As mankind nestled around the Mediterranean in those days it was but an easy matter, as if it was decreed of God, or the sons of Noah had agreed for their spreading populations to lead off Japheth's into Europe, Ham's into Africa, Shem's remaining in Asia, and extending out into America, for doubtless it then joined Asia without an intervening sea; and the blessings afterward given to Abraham had afore been enjoyed by Shem. Providence no doubt leading them thus for a purpose.

As to the continental divisions of the earth before the deluge we have but little knowledge, except what we gather from the Bible. Sahara's desert then may have been an ocean bed; so may have been all the deserts of the earth. If not, the great fields of sand may have been left there at the close of the flood. It took some mighty force in nature to form the deserts. There has been no occurrence since then that could have done it; there is no mention of them in the Bible before the flood; no probability that any existed before that event; the highest probability is they were made by His providence through the agency of the flood, as they would be needed afterward, and had not been needed before.

The wonderful miracle of confounding their language naturally weakened them so they were unable to go forward with the gigantic project of protecting themselves, as they called it, in that great tower. It put them to a very great inconvenience and trouble, too, in regard to commerce. They had to make signs to each other till they learned each other's languages. It also had a bad effect upon religion. Yet the Lord saw under the circumstances it would be better to risk it than for them to combine together in their evil designs and wicked works.

Before Nimrod rebelled against the established order of society, and the divine covenant between God and men, they were all getting along very happily. He was the first, too, to take advantage of that predicted curse upon Canaan to force men to serve him; for he wanted to be a tyrant over men. The prophecy said Canaan

should serve his brethren. He served his brethren in his own race first. They were coerced to do it by Nimrod. Then after his example the Hamites forced their brethren into servitude to themselves long before the posterity of Shem and of Japheth. That was the trend the curse was to, and did, take. The prophecy has been fulfilled in the three great branches of Noah's descendants, and yet, it is on, and on.

When we consider the long lasting effects of the curses on mankind for sin, reaching to so distant ages in the same line, who can doubt the verity of eternal punishment of the souls of the wicked in the other world? The one is truly a warning against the other.

And think how much less was the crime of Ham and Canaan than the awful acts of wickedness many are committing to-day, then "How can they escape the damnation of hell?" Matt. 23:33. All, and every one, would do well to ask themselves, if no other, that question. It is much more to them, to everyone, than the problem of the Hamite, or of his race to-day. Surely there are lessons in these Scriptures, proven before the eyes of the world, we all would do well to learn and obey.

Now let us turn to Gen. 11:1-9. Confounding of the one only language was the next great epoch, to the flood, in the course and history of the world. Of so much importance that it required a council of the Trinity; for to split up the one race and yet preserve its unity, was a task equaled only by Deity. And to divide in like manner the one language with like results, could be compassed by nothing short of the great Godhead. Yet both were done, successfully done, and stands fast unto this day. This is a proof of the truthfulness of Scripture. There is much more in it than appears upon the surface. It is a rare case that requires the whole Godhead to descend to the earth, yet the text so represents this. Gen. 11:7.

The Lord saw in it a species of unbelief and rebellion against His providence and established covenant between Himself and all flesh since the flood, and forthcoming results we may fail to see; and enforced severe penalties upon all concerned in it. And the whole race has had additional labor, inconvenience and difficulties imposed upon it by the diversities of tongues then by necessity forced on mankind. Truly it has added much to the mental toil of men. But for it a man could be a good linguist and not know but one language, and that the one he learned of his mother.

Yet that sin so severely, so widely, so lastingly punished does not appear great when compared with many men and women are committing to-day. They would do well to consider how great and how lasting are His penalties against sin! Verily, verily, eternal punishment must be true! Dark, dark is the soul that doubts it. How great the darkness of the soul that denies it! O, may that woeful darkness be driven from the whole earth! O, may faith

be so clear and bright, so according to knowledge that the darkness of unbelief, all of which comes from lack of more perfect knowledge, shall find no quarters to squat upon! O, how like a canker it is eating the life out of many who think in that gloom they have found superior intelligence! Which only makes their case so much the worse, for none are so blind as they who are too proud to open their eyes to light or too proud to receive light when it is given.

There were many shades of complexion as well as different forms of speech then produced, for the different shades of complexion were necessary in order to distinguish each division of the one race by sight. As the language was the leading feature in every division it alone is mentioned in the text, but around it were grouped all peculiarities thereto belonging as are found at this time.

In consequence of the difference in their speech they left off to build the city. They were obliged to quit it. The Lord often stops a thing by creating a necessity for it to stop. That is how He stopped this. We know not that he said a word to any of them. It appears that He controlled them by conscious necessity.

It now became necessary for those of similar language to group together, and invariably they were of like complexion, possessing also the same general contour of features. No man of them wanted a wife whose speech he could not understand, nor of a different color, neither different in her general features from himself, and they found suitable companions for every one, for the Lord never conflicts with His moral laws in anything He does; they are established forever.

It was difficult to invent words for everything to be spoken in those new languages, but He who helped man to formulate the first language helped him now in formulating each of the new, and He who protected the first and the complexion peculiar to it, protected each of the new with all peculiarities to itself belonging.

Humanly speaking it was the most difficult of anything, physical or mental, that had yet been undertaken, but nothing is too hard for the Lord. It was done, successfully done: stands complete unto this present, nor have we any real promise that all languages or all complexions shall ever blend together into one as before the divisions in the days of Peleg. He saw best then to so divide them, and since has seen best to keep them so divided. Perhaps shall keep them separate for all time to come, or perhaps though they continue, many of the curses imposed on account of sin, or much of their severity, may be overcome even in this world. His goodness permits us to overcome them or their inconvenience in many respects, which is done in a measure by knowledge, and of course He gives every one the privilege to keep out of hell.

Thus into a blessing every ill
May we transmute if we will
Apply to it industry and skill.

His Providence scattered them over the earth by causing each to feel and see his need, and leading him to seek after it. Certain conditions felt the need of a colder climate, sought and found it; other conditions felt the need of a warmer climate, sought it, found it; while those who retained the original language, complexion, features and customs, remained where they were, extending into the adjacent countries, and in the course of time farther and farther as their numerous increase needed territory. This gave the last named earlier advantages than the rest in wealth, in intelligence and in religion, as he who inherits or buys his father's homestead and remains on it does better than those who go away. The prodigal did not so well in worldly fortunes as he who remained at home.

The Lord mercifully taught those of the new languages forms of expressions in which to convey religious truth that conveyed the same ideas as in the original language. So they learned how to express the doctrines of religion correctly in each of the new languages and to worship properly in each of them, which being greatly humbled by these sad experiences they did for many years, especially as long as Noah lived, but afterward lost much of purity, as we find in Hindoo mythology Menu is represented as the first created man, is also regarded as a legislator, and the author of a code of laws and of morality, from whom they claim to have a history of the creation of the world and of the creation of man and an account of the nature of God and of spirits, also a system of civil and religious government. All of which is much like the traditions of the Hebrews outside of the Bible, both of which were taken from the facts handed down by Adam or until the time of the division of language, then carried on by each as best perhaps as they could keep them in their declining state of religion and civilization. While those in the Bible were kept pure by the superintendence of Providence, no doubt but the Hindoos kept theirs pure until idolatry corrupted their hearts and their minds.

As this calamity came it was well that it did come in the lifetime of Noah, for he and his wife and all those saved in the ark as well, were a great restraint from wrong and help to piety in all the rest as long as they lived, and the more because his wisdom was well taken in opposing the building of that tower.

While these antediluvians lived they succeeded well in keeping peace among them all, neither did they go into any forms of idolatry while this great patriarch of the flood lived, nor did any of those saved from the deluge ever go into idolatry. But by and by

the devil took all the advantage he could of the divisions of men to lead them off from the worship of God into idolatry.

Later on there were some variations, crossings and mixings among them in spite of defined lines; as for instance, Ishmael was the son of Abraham by Hagar, an Egyptian. He was, then, half Hebrew and half Egyptian, and Ishmael married an Egyptian. His children were one-third Hebrew and two-thirds Egyptian. So in language, in complexion and in other features, they would partake in a corresponding degree of both peoples. There are many other similar cases, as the Syro-Phenicia, Celo-Syrian, Scotch-Irish, and still others. While climate and usage have their influences in all the differences among men, they have less to do with them than some have supposed. It is of God, who made them one at first, and afterward many in one, and since in much diversity has held the unity of the race. And it is as great or greater work than it was to create the race at first, for at first He made but one language and but one complexion, but adjusts now the one race to many languages and many complexions, and the diversity began at this Babel. Here was the root of the five races, and the beginning of nations, but it never interfered with the unity of the human race. The whole race is only one species.

Tradition, as well as the Holy Scriptures, bears witness of this beginning of the divisions of mankind. And as the nations have no traditions of the crucifixion of Christ they must have been settled before that event. Consequently all had to wait for it to be preached to them. So truly was his victory and triumph for man, news, good news, "to all people." As there are found among the American Indians traditions of other Bible facts and not of the crucifixion of our Savior, they must have left Asia for America before the birth of Christ, which no doubt is true.

Such was the beginning of the human race, such was the unity of its speech, its complexion and general contour until its division of language and various complexions and diversity of general features at this famous tower of Babel. And such was the origin of the five races out of the one previously existing race, yet preserving the unity of the one in the diversity of the five; so there is in them all but the one human species.

They are all of one blood,
And each a brother
To every other.
O this to know,
And lower pleasures forego,
Till peace shall overflow.
So wars are no more;
Were as heaven here below!

CHAPTER 27.**Origin of Different Languages.**

When I claimed, in "The Story of Creation," that the Hebrew was the first of all languages I did not know that any one else had so contended, but Boswell in his Life of Dr. Johnson, Vol. 1, p. 382, says: "Johnson observed Leibnitz had made some progress in a work tracing all languages up to the Hebrew." The evolutionary philologists, however, go to the crude language of savage peoples in the four quarters of the earth for examples by which to try to disprove the divine origin of language, as others do to get their examples of fossils from countries occupied by barbarians to represent that part of their theory, but as to either it amounts to no proof at all, for as we show in the work referred to above, all that barbarians have are only fragments of the original which we have complete in the Bible. They say, "No scientist would to-day admit the old theory of a divine origin," of language. It is certain, notwithstanding, there is no proof against it, but very much in favor of it.

Dr. Johnson believed that language was inspired at first; that men could not have invented it; "that children could not invent a language, for while the organs are pliable there is not understanding enough, and by the time there is the organs are become stiff. We know after a certain age we cannot learn to pronounce a new language. Foreigners who arrive in England late in life never learn to speak English tolerably well." Vol. 2, p. 429.

The origin of language is a part of the theory of evolution; that is, in order to make it out they try to prove that all language came by evolution, or that man evolved his own language. But, on the contrary, explorations made in ancient civilizations show that the Egyptians had a written language very far back in antiquity; that the Assyrians had a written language older than the birth of Abraham; that in ancient Babylonia men had a written language long before the Bible date of the flood, reaching back within a few centuries of the beginning of the human race as dated in Biblical chronology.

Now, if man evolved his own language he could not have done it so early in any of these cases on the theory of the evolutionists, for that theory is one of very slow movements, requiring such long periods of time for the development of any of its parts as human genius cannot define. Therefore, men could not have developed on their theory, in any of its parts, so early as is shown in ancient improvements. When they come, therefore, to those earliest dates to avoid the force of this fact against their theory,

or to evade the fact of the agreement of Nature's preserved witness under those ruins with Bible dates, or the agreement of the most ancient arts with the chronology of the Bible, they try to carry the beginning of that civilization four or five thousand years back of Bible chronology, yet that small amount of time would be but a grain in a theory which evades all dates by hiding itself in the indefinite periods of hypotheses.

But what reasons do they give for so extending the time? The supposed rate of the settling of debris over ruins, of mud by the river Nile, and of deposits at the mouth of Euphrates. That is all upon which they rest when they go beyond what is there found in man's handwriting correctly deciphered from the original, and there is not a bit of chronology in their suppositions and calculations of past time by them. There is nothing reliable in any such results anywhere in all nature, for they yield no uniform ratio of development by which to compute the years of their existence.

Their theory of the origin of language, like all the rest of it, depends upon hypotheses. It has no other foundation.

There is no escaping the conclusion that the Creator gave man a vocabulary of words, or a verbal language at, or in, his creation, with power to use it and to develop it. At the very first Adam is represented as conversing with his Creator in correct language, Eve likewise, and Cain and Abel soon afterwards. As to when he first had written language we know not, but according to the facts already stated it must have been quite early, which is also deducible from the Scriptures in general.

Those traces of early civilizations are in the lines of Ham and Shem, except when we pass beyond the flood. Then they represent the antediluvians, but we can trace the children of Japheth back through the Romans, Greeks, Gauls Teutons, Muscovites, Celts and others. In them all we see the prophecy of Noah being fulfilled in his posterity. Japheth takes the lead in worldly greatness, Shem the renown in the things of the Spirit and Ham in inferiority, and to this day is a servant of servants. The beginning of all these things are mentioned in the book of the beginning, the Genesis, and these mighty nations, peoples and their languages are traceable to this division of language, and of the race itself, at that famous tower of Babel.

The intelligent student will find all along the pathway many evidences of the fulfillment of the Bible; the truth is, he cannot be a complete scholar without a knowledge of the Scriptures, Without which he would be far from being a correct historian, for we are indebted to the Bible for a connected chain of history back to man's beginning; we are indebted to the Bible for an unbroken civilization back to the first man; we are indebted to the Bible for the only chronology that goes back to man's first actions.

Language is God-given. Man did not invent it; did not discover it; did not evolve it. It did not make itself, nor did mankind originate it in any way whatever. The beginning of the one original language which all had before the confusion of tongues at Babel was in the creation of Eve and of Adam. As they were adults in everything else, so were they in the ability to converse in correct language, as the account shows, and their children were born capable of learning it and did learn to talk from their parents as all others have done since, as in the course of all nature in everything which hath instinct, learning from those before them. So it has ever been, and so it will be unto the end without any change, with no indebtedness to evolution, as it never has been. And the beginning of different languages was created of the Almighty at the confounding of man's language at that Babel so they could not understand one another's speech. Gen. 11:7. It was a Babel truty, for they could not each understand any but the one he spoke. It was confounding to hear and not understand what was meant. It was "as sounding brass or a tinkling cymbal," having no speech to those who understood it not, but everyone spoke his new language then given to him with an intuitive understanding of it as did Adam and Eve at first, and all who could speak the same language readily understood it in everyone else, and those of similar languages naturally grouped together.

Each language grew as their industries, arts, trades, professions and commerce increased, which was ever creating a demand for new words and new forms of expressions, both of which were coined to meet the growing demand. Thus each language—the new ones and the old one—as its people needed it, grew for their use, convenience, profit and happiness.

For instance, see how American English has grown since 1776. The development of our industries, arts, sciences, literature, professions, commerce and inventions made it necessary for our language to increase in volume, in utility and in every desirable feature. So has it always been with every people. The Creator gave the language and the power to use it and to develop it, and necessity caused it to grow.

As the author of the famous song, Dixie, said when asked how came him to produce that grandest and best of martial songs. "I did it as I did everything else, because it had to be done." Necessity created it. It is the inevitable law of development. God puts it upon us, for we are too lazy to progress without it.

The law of ease in man has always, and everywhere, caused him to take hold of and to content himself to use first those things easiest, most convenient and cheapest for him, for the questions of labor and expenses have always been important ones to mankind.

But the Indians since that time have not developed their language apace with ours, though our nearest neighbors. The reason is obvious, and it is clear to reason and common sense that it is not what is called evolution by some, but is only natural and artistic growth in the first, ours, and the lack of artistic growth in the second, the Indian, to stimulate nature in them to put forth the natural powers for development. They did not feel the necessity put upon them that the author of Dixie felt upon him, as explained in history. He had to make his bread, and that was in the line of his profession. Thus the Lord gets all the good, so to speak, He can out of us sinful creatures by putting necessity upon us: "In the sweat of thy face shalt thou eat bread till thou return unto the ground." Henceforth that necessity was upon them for life-time, and upon their posterity in all generations. So we see the truth of it to-day, and the fulfillment of it is before our eyes, yet it is a blessing to us in our present conditions, for it causes us to have many of our best productions, as in literature, for instance, the author loved his well-chosen profession and had to produce his bread, which stimulated him more in his work as it does the farmer in his; thus while the worker is paid others are benefited, and his Master is glorified through his work. It seems that it is a pity we can't have those good, or pretty, or sweet things without pay, but pay is a necessity, for but few of the workers can work without it.

Some men, and women, too, will take short-cuts to get the money that should come by work, but instead of being happy by it only make themselves miserable, for as the Scripture says, "The way of transgressors is hard." It is far better to wait for results, work lawfully and righteously in His sight, who seeth all, then when the results are acknowledged happiness rewards the patient toiler. No man is "crowned except he strive lawfully," agreeably to man's law, and rather to God's law. Even St. Paul says he preached not from his own choice, but from necessity, being laid upon him of Christ. And doubtless everyone whom He calls feels, in a measure, a like necessity put upon him. "Yea, woe is unto me, if I preach not the gospel!" So each may say.

I have often written my first thoughts on waste paper, to be revised and finished afterwards by the best information I could get upon the subject, then have written them in a durable manner. This I did intuitively, not thinking that any other man had done so before, thus saving his best paper for better purposes. But in Boswell's Life of Dr. Johnson I saw that men did that in those days. He says, "The printers had a joke on Pope, who, they said, was so stingy with his paper that he wrote his verses on the backs of old, used envelopes." No doubt by thus crudely writing his first thoughts he saved many shillings in the cost of his paper. It shows that men naturally use first the things easiest

or most convenient, or cheapest for them, and it is well that they can so adapt themselves to natural conditions everywhere. It is evidence, too, of Divine Providence helping mankind in every time and place, which doubtless is the truth, as further appears from this in the history of many important discoveries and inventions for the good of many what seemed to be a mere chance brought to light the very thing being sought. But I believe it was Providence controlling to bring about fortuitous circumstances for that very purpose, for every discoverer of that which is good, or every inventor of any useful thing is alike the servant of God and of men.

The antediluvian dwellers in Babylonia—Cainites—found it easiest and cheapest for them to preserve their records on burnt clay tablets. This population was all lost by the flood. Though Providence preserved under its sediment the records He had led and helped them to make for that time when the truth He had taught and preserved in the sacred writings would need its support, then brought it forward for His glory, as it is now shown to be. Then the Shemites since the flood in the same countries did likewise because the natural conditions of the country suggested it to them, or they may have known that the Cainites did it before. Their records are found in the Assyrian ruins.

While the descendants of Seth, before the flood, in the line of the great antediluvian patriarchs, the preservers of His first spiritual oracles given to men, in the line of Divine inspiration, the line of the coming Messiah, wrote their records on parchments made of skins of calves, or sheep, or goats, for that was cheapest, most convenient and easiest for them; and best, for it had to cross over the waters of the flood and if it had been on slabs of stone or on clay tablets it would have been heavy freight, but being leather it suited better in that voyage than would paper even. Noah brought them over and the world has them now in the lively oracles preserved by Shemites and Hebrews, and Israelites for Christianity in trust for all the future.

After the deluge the Hebrews following other antediluvian customs kept up this also. It suited their business best, could be operated in every country where they sojourned, and easily moved, from place to place, as in the life of Abraham, Isaac and Jacob, in all their travels, suited their conditions better than even would paper. But the Hamites in Egypt, none of them were before the flood, they descended from Ham since, became too superstitious to kill the animals, so they did not have the material for leather paper, as it were, found that they could make a stuff out of the papyrus plant which would answer for the purpose, that was cheapest for them, and wrote their words, therefore, upon papyrus paper; indurable work, however, using slabs of stone and clay tablets.

All showing the general truth that mankind have in every time and place ever used first those things most convenient, easiest and cheapest for them. And that genius which developed all other natural powers given to the created pair and born in the rest, developed the linguistic faculties also, which were created in the first and born in the rest, as increasing need required. As my mother used to say, when you buy one fine thing it calls for another to set it off in good taste. So advancing civilization required improvement in language to meet its ever increasing wants, hence the growth in philology. It was necessarily controlled by Providence which caused development not only for secular purposes, but for religious culture as well. Not evolution, but Providence in nature and art, for His own glory, for the highest interest of all mankind. While the lazy savages did not, by industry and application of native talent, buy any new thing, but indolence like inertia in them, was content with the old decaying things which they had from those before them made not improvement in other respects and therefore not in language either, but like the unprofitable servant in the parable, for this very reason, lost what was given at first.

And no doubt at this very Babel more was given to some than to others, as wisdom and justice in the great Donor saw best. It is reasonable under circumstances then existing Ham's posterity should receive less than Japheth's, for they were more guilty, while for reasons already stated, Shem's were allowed to retain the original language, the Hebrew; the kindred dialects branching from it. Some of Ham's started well, as the Egyptians, but lost ground afterwards, until by and by they all became inferior to the rest of mankind. Shem's took precedence over all others in the first ages. But since the beginning of the Christian era, Japheth's for reasons previously given, took the lead over all and holds it yet.

The Greeks, Japhethites, learned from the Phoenicians, Shemites, to construct their language, and the Romans, Japhethites, theirs from the Greeks, while the Egyptians had their first improvements of this kind on their original from their conquerors, the Shepherd Kings, Phoenecians, not Hittites—afterwards helped by Abraham, Isaac, Jacob, Joseph and his brethren. So all of those early improvements in language, as in everything else useful, are traceable to Bible sources. None of them came as the evolutionary philologists claim. That is certain. And all properly informed people know it.

It is clear that Moses wrote not in Egyptian but in the Hebrew language, in a high degree of perfection at that, which is in evidence that the Hebrew had a higher source than any of the rest. Next to the aforementioned are the Chinese and the Hindoos—Shemites all—as were the Chaldees and the Aramites and other kindred peoples and their dialects. All the best in these times

are traced back to the Shemites, and the Hebrew race was the very best of the Shemites, and their language the root of all the rest.

As was the first language given of God to man, so was every division of it at this tower of Babel, peculiar to each division of men made at that time; but out of the divisions then made many other divisions have sprung. Of course if a man could be created at all he could be created a speaking man. And it is far more reasonable that he was than not. That he was created with capacity to express his thoughts in intelligent language is not a tradition but a positively stated historical fact, neither has any contradictory evidence ever been produced, nor can there be, that has been fixed by the Creator from the beginning. Now the beginning of different languages was miraculous—instantaneously created—as was the one original. But as was the unity of the race preserved in all of its divisions, so was the unity of human language preserved in all of its divisions. It is no traditional account here given but an historical fact positively stated. Neither has any proof to the contrary ever been produced. Nor is there any evidence against any miracle as stated in the Bible. Never could we expect them to come along the lines of Nature but from the Hand that produced nature and which has never let her loose, but holds her fast and can hold up her operations when He sees best, as He did in the days of Joshua, when at the bidding of a man the sun and moon stood still a whole day (Joshua 10:12-14), and as a matter of course every revolving sphere connected with them stood still likewise as silent witnesses over earth's battlefield to show His power for man's benefit, then hastened on with rapid speed to gain the time they had lost. Nor was a day dropped from Heaven's calendar, neither was anybody or thing hurt by it except His foes.

When Rev. P. L. Stanton had returned from his travels in the East, he told me that Joshua was the true Hercules of the Greeks, which appears reasonable for his miracles would strikingly impress the Greek admiration.

Some of those learned to write their languages, while others did not, or else, in the declining state into which idolatry brought them, lost the art of writing.

The signs of civilization found in the ruins of the cliff-dwelling Indians in western North America are in proof of the statement we make in the "Story of Creation" that the Indian when he came here brought with him a higher civilization than he sustained afterwards. The remains of the industry of their forefathers and their own condition when met by white men are proofs of it; and of that general decline which is also discussed in the third part of the same work as resulting from idolatry.

What these writers say of primitive man and his language is very far from the truth. For primitive man was far indeed from

being a savage in any respect, whatever. There was no savage condition of mankind for the first 2,000 years from creation, but these writers go to the savage peoples, in their decline from what man once was—now in degradation—for their examples to, try to set up a false theory, and it really appears that they want to heathenize education in all civilized countries. And if they should succeed it would bring again a very great decline in civilization.

It is evident after Moses the learned priests, the prophets, David and Solomon, did much for other peoples in the improvement of language, as well as for their own. After that the mixing of the most learned nations and peoples by Providence as was done from Nebuchadnezzar to John the Baptist, had an extensive influence in the improvement of language and of learning in general. So did the teaching of Jesus and of the Apostles. The Christian ministers everywhere gave due credit to the learning of other peoples and everywhere instilled new life into whatever of learning they had, which powerful influence was everywhere recognized until Caesar felt and owned it and required all under his control to take pattern after Christianity. Then, in this sense, she was invested with royalty. And by and by when Medeaval darkness came on Christian seats of learning were the last bedimmed by it.

Whatever of learning survived that period was the result of Christian influences at work in society. And when the renaissance of learning came its rising sun was in the Christians. It was through their work and influence that learning revived and went forth blessing the nations. And Christianity since has been the fertile source of all useful improvements. Her missionary enterprises have done more, so to speak, to evolve written languages for those destitute of them than all other societies on earth. Not, however, by slow processes as the evolvers claim for theirs. For out of their crude spoken language her missionaries have often formed for them a written language, and put the full gospel into it in advance of lexicon, grammar, speller and reader, which they learned comparatively early.

The formation of all languages, as far as has been done into writing is indebted not at all to evolution, but more than to any other cause the Bible and its influence over mankind in all past ages. Wherever it is read, understood, and its teaching followed there knowledge grows and wisdom increases, while ignorance and vice flee away, peace and prosperity smile upon men, and "there the wilderness blossoms as the rose, and the desert becomes a fruitful field." There the wayfaring man finds wells and springs of water, shady lawns, with the rock of comfort and protection. Yea, and to God be all the glory, who has ever taught man all things needful for him to know, and to do. So mote it be.

Charles Gitteau wanted fame, despaired of all other means of obtaining it only to assassinate the President—Garfield—which he did, as he said, to make himself famous. So all the fame infidelity, in any of its forms, has ever obtained has come to her by opposing Christianity. And no doubt but a morbid desire for fame has ever been the prime factor in all the efforts of her votaries. Samuel Johnson thought so of David Hume. Said he could have done the same if he had been so minded. But the love of truth in him prevented him. Content to write the truth if it makes him less famous than would all oddities of errors to produce a sensation for the sake of fame, and perhaps for filthy lucre also. Boswell represents him as saying, "Hume and other skeptical innovators, are vain men, and will gratify themselves at any expense. Truth will not afford sufficient food to their vanity; so they have betaken themselves to error. If I could have allowed myself to gratify my vanity at the expense of truth what fame might have I acquired. Everything which Hume has advanced against Christianity had passed through my mind long before he wrote." Vol. 1, p. 254.

In regard to philosophy he said, "Human experience, which is constantly contradicting theory, is the great test of truth." He also said, "no honest man can be a deist; for no man could be so after a fair examination of the proofs of Christianity." Boswell named Hume, "No, sir, Hume owned to a clergyman in the bishopric of Durham that he never read the New Testament with attention." Vol. 2, p. 100.

Once on a visit at a friend's, I picked up an old copy of Thomas Paine's, "Age of Reason." I had read less than a fourth of a page before I saw that he knew but little of the meaning of that part of the Scripture he was on at that place. Truly such writers know but little of its spiritual meaning. To get that requires spiritual discernment, which comes not before regeneration.

Here you may think I am off of the track, yet think again and you will see that I am not, for in its atheistic, agnostic and materialistic forms, evolution is only another name of the old infidelity. The devil persuades them to sugarcoat it and try to pass it in the name of science. But they cannot so pass it. And why? Because it has not the facts of nature to support it, is contrary to nature at every point. Its advocates have never brought forward a single example of evolution to support their theory. Neither shall they. Nature does not produce them, nor did she ever. If she ever did she would do so yet. She could not stop without orders from on high; and that they will not allow.

Boswell in his life of Johnson, makes also this quotation from Johnson: "Goldsmith, sir, will give us a very fine book upon the subject; but if he can distinguish a cow from a horse, that, I believe may be the extent of his knowledge of natural history."

Then Boswell adds for himself, "His book is indeed an excellent performance, though in some instances he appears to have trusted too much to Buffon, who, with all his theoretical ingenuity and extraordinary eloquence, I suspect had little actual information in the science on which he wrote so admirably. For instance, he tells us that the cow sheds her horns every two years; a most palpable error, which Goldsmith has faithfully transferred into his book. It is wonderful that Buffon, who lived so much in the country at his noble seat, should have fallen into such a blunder. I suppose he has confounded the cow with the deer." Vol. 2, p. 55, note first.

No doubt the majority who now study the natural sciences depend far more upon books than upon nature. And those who write follow those who wrote before them. It is better, far better, for every one to study nature for himself, and the Bible, too, which is as old as nature, yea, older, for the word of God produced nature in her entirety. The younger never contradicts the older. Both are of God and cannot contradict each other. No set of men have ever yet shown that they do; nor can they. No fact in nature contradicts the written word of Nature's great Author.

Again Boswell says, on page 583, Vol. 1, "Mr. Seward mentioned to us the observations which he had made upon the strata of earth in volcanoes, from which it appears that they were so very different in depth at different periods that no calculation whatever could be made as to the time required for their formation." That is what I have shown, in "The Story of Creation" to be true in regard to the strata of the whole earth. By whatever means they may have been formed, it is impossible to get a uniform ratio by which to calculate how long they were in the process of formation.

If it took so long as they suppose to form the strata it must have taken as much time for every other part to form, the oceans for instance, then in those days of indefinitely long periods they write about, unstratified, smaller, less powerful and less attractive than she now is, she could not have filled her place in that system of which she is a part. Nor could any human mind tell anything about her time in such fabulous ages. Their theory about the length of time and process of development is altogether unscientific. The truth no doubt is, in those days of creation mentioned in the Bible, the great Creator made the earth and the heavenly bodies perfect and set them to doing perfect work, which they have done to this present time. And He did not need to forbid men to either add or to subtract anything from the time of their beginning or of their ending, for He made the first as impossible as the second. They cannot know anything more on the question of their age than is revealed in the Bible, or man's

handwriting of old, and that clearly deciphered. However long it might have taken natural forces to produce those stupendous worlds and all things pertaining to them, He could do it all very quickly. And there is no proof that he did not. Nor does any man know that nature of herself could ever have done it at all. Their efforts are all vain on this question. They cannot answer it.

The evolutionary geologists have had what they called a bank of time which they held was ever ready to discount any paper they might send in for more hypothetical time. Some of them held that none of its depositors should draw out more than 60,000,000 of years at once, while others claimed that one ought to be allowed to draw out 100,000,000 of years at any time it suited his purpose to do so, and others favored moving all limitations on time so all could draw out as much as they want. Indeed, it is a wonder if the bank is not broke before now. If not, surely it will before long.

They admit, however, that they cannot come very closely to the true time it would take any stratum to form, so as to get a rule to compute all the strata by. Now, any mathematician knows that if they could come to the time at all, they could come close to it as well as to stop short of it, according to their own statements indefinitely short of it. And the point Dr. Johnson makes is well taken, "Shall all the accumulated evidence of the history of the world; shall the authority of what is unquestionably the most ancient writing, be overturned by an uncertain remark such as this" Vol. 1, p. 583. Yes, all such remarks are uncertain, and, perhaps, will mislead those who may think they are in earnest rather than only guessing.

Of the same nature is that section on the ninth page of Davis' Physical Geography—"Age of the earth." "It is impossible to say what the age of the earth and the solar system is." That is the truth. But how inconsistent and contradictory is what follows in the same sentence. "But it should be reckoned in millions and millions of years." All that he gives as reasons for that reckoning in that whole section we have shown in "The Story of Creation" to be utterly without facts in nature to support them, to which the reader is referred, showing the harmony of nature with the Bible. I say that that whole section, and all like it, ought to be left out of all school books. They are only suppositions, it is true, but they impress the pupils as if they were facts.

Some may think it is not necessary, in support of the Bible, to contend about the time at all. But it appears to me that it is better to show that they have not proved anything on that question, that nature nowhere contradicts the Bible, but everywhere agrees with the Bible. It is best to stand by the truth as it is in the Bible, and as it is in nature. And if any one teaches to the

contrary, demand the proof, which has not yet been found. Hold them to the facts. Don't regard hypotheses, they bring no proof whatever.

Go thou friend of God and of men—
Thou mayest be bold—the truth defend,
As erst it was told; nor slack thy hold,
Till through love, it hath on earth control,
As in heaven above.

As to the age of flowers, we show in the work referred to above that the geologists contradict themselves; for they say, there were no flowers before the coal period except a species of rock moss and of ferns, and also say that forests, marsh meadow growths and splendid jungles existed before the age of coal and that the coal was formed out of those primeval forests which were buried by deposits since. Now, that is a plain contradiction; for we know forests, marsh-meadow growths and splendid jungles have flowers on the trees, shrubs, vines, weeds and grass, and all the cultivated ones were first wild in nature, and of course all forests, marsh-meadow growths and splendid jungles must have had since the third day of creation.

They are on their own statements certainly in error as to the time flowers first existed. And are as much so doubtless as to when insects first existed, when all other forms of animal life first existed, and when mankind began to exist. The truth is, they cannot tell from anything in nature, when anything first lived. Nor can they tell when language in any form whatever was first known and used in any way whatever. They have no means of knowing from nature when any of these things, or any others, began to exist, for she gives no answer, as to when they began in their courses of being. They will never set up their theory, not a single part of it. And why not? Because nature forbids it at every step. The great majority of all in every generation have gone back to earth, and doubtless, these writers shall so go themselves, and but for history it could not be known when they lived, unless love and art their remains embalm, or by some exception to nature's rule they escape decomposition.

Without admitting the miraculous creation cannot be understood, the beginning of things was not by natural process, but before all natural processes, and at the beginning creation gave birth to nature with her laws. So in regard to language. It was created in Adam and Eve, and from them their children inherited the capacity to learn it; so it has been in all the races, as it is now. The Almighty gave Adam lessons first in naming the creatures. So do those who teach a foreign language, give their pupils first the names of the most common things in that, to them, new language. This is the way the Lord started Adam. And his

natural powers we see were very apt; for the names he then gave to every species of living creatures are, as far as we know, by their equivalents, in all languages to-day, and are the most fit for them. So by analogy I suppose the Lord helped those who received a new language at the tower of Babel to get names for all animals and other things common to them of the same meaning as those in the original. And it is certain there is no proof against the Bible on the subject. Neither in regard to the first nor the second. No theory built on primitive roots from savage sources can contradict the true theory as deduced from the Bible.

As false as is their claim that all civilization was evolved from savage conditions, so is their claim that all language was evolved from savage forms of speech. Whereas the Bible plainly shows that civilization was the primitive state of mankind, which is now clearly shown also by excavations into the most ancient civilizations known to us, and at every step discovery carries the use of letters along with it, showing that savage conditions are far more recent than those civilizations, supporting the Bible on all these questions. The birth of civilization in those that have emerged from a savage state "was on this wise": Christianity first taught them to cast off idolatry and then the growth of Christian information among them brought them up into civilization, and laid a foundation for science and philosophy to build upon; for science and philosophy have never yet saved a people from idolatry, the fruitful source of barbarism, neither can they. Christianity from the first has ever been the forerunner of modern civilization and has paved the way for all other improvements. If science and philosophy would keep within their own natural spheres all would be agreeable upon those questions.

The regular evolutionists following the logic of their view, hold divine interposition is not necessary to their theory—nature alone is sufficient—but their real opinion, which at present they do not express, is there is no divine providence to interfere with anything whatsoever. They aim to say so, too, if they ever get sufficiently numerous, in their judgment, to risk its consequences upon their success. This is one of many reasons why we should know what is taught in our state schools. It is there they are hoping to do the evil; if they can, and tax all the people to pay for it to be done at that. Which is one of the greatest inconsistencies ever palmed off on a free people.

We know from experience how whatever is taught in school impresses the pupils, the people should, therefore rise to the question and have all these hypotheses eliminated from all text books to be used in any of our State schools. It is worth while to have this done, and let us have true, as well as pure, education.

When I was a boy it was taught that the Egyptians were the

first learned people, but recent discoveries outside of the Bible show that the Assyrians were in advance of them, and that the Babylonians were in advance of the Assyrians; here they get on Bible ground, too. Many works on the origin of written language are thereby shown to be erroneous. Then astronomy taught 95,000,000 of miles intervened between the earth and the sun, but later calculations have corrected it to 92,521,000 of miles. Here is a mistake science has corrected in itself. So will it have to be done in some other branches.

Many other errors have been and are in school books which might have been avoided by a proper understanding of the Bible, of which some are carelessly ignorant, while others are purposely so, when some try to discard it altogether, and some, perhaps, think the world can get along without it. That is like the Negroes, who sometimes vainly think that they could do better without the white folks. But everywhere it has been tried history shows they have declined in civilization. I have heard some of them say, "The black man can't get along without the white man to help him." Neither can the whites without the Almighty to help them. It is vain for education to try to succeed without the Bible. It is as the sun in all human knowledge. Wherever it has been lacking education has made little progress in improving mankind. It is the corner-stone to-day of all of our knowledge, the main factor in our civilization, the best security of all of our prosperity and happiness. We cannot do without it no more in education than morality. It is well for us to study nature for ourselves and not depend upon others, for instance, in regard to the rock which Moses smote, perhaps, it was not a loose rock on the plain or a boulder on a hill or mountain side, but rather a stratum crossing a wady. August 13th, 1902, at evening prayer the 105 Psalm being read which says, "He opened the rock and the waters gushed out, they ran in the dry places like a river," verse 41. I got to thinking of the rock there alluded to, and immediately after prayer wrote my thoughts on that subject. Next morning my mind being on it again I studied more into it. During the wet season of the year are many streams which dry up in the dry season, and their abandoned beds are called wadies. At the foot of Horeb was, perhaps, a stratum of rock extending across a dry channel having flinty veins in it. "He brought water out of the flint," Deut. 8:15, by divine power it was cleft and a flowing stream rushed forth adown the wady, and continued to run as long as they remained at Sinai.

When they left there it seems that they followed a wady, and when they thirsted again Moses was directed to produce water as before and a similar stratum of rock was there across a wady which, under divine power, gave forth a sufficient flow of pure water, covering the old bed, for Israel's host "and his cattle."

Ps. 114:8. Flint is always regarded as an indication of pure water. So in all their journey they followed, it appears, the wadies and divine wisdom knew where was the hidden water, and by a stroke of the now sacred rod in the hand of His servant Moses brought it forth for His redeemed, typifying by how small means faith shall find the hidden supplies of grace in Christ, for that rock, which at any place was called into service, was a type of Christ. 1 Cor. 10:4.

From one of those occasions we may receive a forcible lesson when the meekest of men became impatient "so that he spake unadvisably with his lips," 106:32, 33, which so excited his spirit that he forgot the change in his orders for that particular time and smote the rock as usual instead of only speaking to it, which would have brought more glory to God, and though Providence caused the rock and the water to obey the stroke, notwithstanding this one "mistake of Moses," yet Moses and Aaron were punished for their disobedience to the particular orders for that time, and lost much by it, too. Num. 20:7-12. One word might have saved them from all this loss and trouble. A fit of nervousness may throw a man off of his guard.

This idea of that rock is the most natural I ever had about it which, I believe, is the true one. I could not have had it but for my own studies in nature, and without my own studies in nature I had not had my views on the location of the garden of Eden as described in this work. Every theologian I read upon it said he was puzzled to see the meaning of the text at that place. The view I have given reconciles the sacred text with nature and geography better than anything else I have ever seen upon the subject.

Nor would I have had my observations in regard to the wearing of a stratum of rock by water running over it, which are important in my arguments on certain points. That part of the subject came into my mind in this way: When writing (1897) on petrifaction going on in caves the thought came up, perhaps some one might try to go into hypothetical antiquity by that route and decided to investigate it, and after my views on the subject as given in "The Story of Creation," I found that some had already tried it.

Providence also led me to an example, on my own land, which He had favored me as one of His humble tenants to possess as complete, I believe, as any observer ever had to work upon which, I think, demonstrates my views on that subject. This is it: In my pasture is a branch flowing over a stratum of rock which I have noticed for the last six years, and by far most of the wearing away of the rock has been done by the weight and force of the high waters. In February, 1902, the stream spread over the whole width of the channel, had been so many months with little

change, but in March of that year there were three big freshets, and in that month a channel in the former channel six inches wide and eight inches deep, on an average, was cut in the rock from the bottom to the top of the stratum. This remarkable effect was produced in one month's time and almost entirely by the freshets.

I think it is a good criterion by which to judge in all other cases where water has been wearing in a stratum of rock. It would be impossible at this place to get any uniform ratio to calculate the time by and it would be no doubt as difficult in all the rest. No man can, therefore, compute the time the Niagara or any other stream has been cutting out its present channel.

The same is true in regard to the process of petrifaction going on in caves, and so forth. And also of the work of the corals, as is shown in "The Story of Creation," no uniform ratio can be obtained by which to calculate how long these operations have been going on in nature at any place.

And in regard to the layers of vegetable deposit in the Delta of the Nile, if we should suppose every one indicates a year it would not be a reliable ratio of increase to calculate by, for while it is owing to the periodic rains on the head streams of the Blue Nile that Egypt has her inundations, it does not rain uniformly through the wet season of each year. Sometimes it rains incessantly for eight or ten days, then the waters rise, sweep before them all loose vegetable matter in their way. In the Delta it collects together on the bosom of the sluggish waters. When too heavy to float it sinks to the bottom, mud settles upon it and thus a layer of deposit is formed, while the river remains about the same height for several weeks, during which period the rains are not sufficient to raise it any higher. Then the incessant rains come again in Abyssinia for a week or more, causing great overflows, sending the current out farther than it went before, taking all loose matter before it within its reach, which rises and floats to the sluggish waters of the Delta, where it pushes together upon the surface until too heavy to float, then sinks to the bottom, mud settles upon it and another layer of deposit is made, when for several weeks the river has no rise, for the rains above only keep it at its late height. Thus it comes not to its highest at once, but as by steps. So it goes off and a number of those deposits may be made, and may have been made, every year. No man, therefore, can tell how long or how short is the time this work in nature has been going on, for it is not possible to get a uniform ratio by which to compute the years.

And it is true, as is shown in the "The Story of Creation," there is nothing in all nature from which men can calculate and show how long nature has existed. It is, therefore, a very great inconsistency for anyone to claim to do so or to be able to do

such a thing. Men will have to answer to the Almighty for all such statements. It is certain they do no good.

As to the beds of many rivers in mountain districts, we know not but they may have been blown out by earthquakes or volcanoes at first, and sometimes may have been changed by like forces since. No man can tell the effects all causes have had upon them from the beginning. All efforts to calculate their ages by anything in nature are vain. Any thinking man knows it cannot be done.

We should not leave the interpretation of nature to those who are called scientists. If we should it would be as putting a lever into their hands by which to turn popular education against Christianity, which it appears they wish to do anyhow. Nature is distinctively the preacher's realm. He should enter it and occupy it well. The Master sets Him the example, who, in His teaching, drew largely upon nature. So does the Bible in general, which makes a liberal use of nature. This quotation is to the point, and agrees in part with my views on the Nile. An English poet, speaking of the influence of Dr. Johnson upon English literature, draws upon nature for his illustration:

"Nile's proud waves swollen from their oozy bed,
First o'er neighboring meads majestic spread,
Till gathering force they more and more expand,
And with new virtue fertilize the land."

I have nothing to say against anything in science or philosophy that is proven to be true, but in reality there is no geological time. Geology has no chronology, nor can it have. Nature furnishes no basis for it. Neither is time a scientific or philosophic question. Their statements in regard to the age of the earth contain no proof whatever. If they can't tell just how long she has existed, and none of them will claim that they can, how can they prove she has existed longer than Biblical chronology allows? They know they can't prove any such a thing. By their own statements on the age of the earth they are indefinitely far from knowing it. Then why should they say it is older than biblical chronology makes it, when they have nothing positive on the subject? To say the least, it is very inconsistent. They cannot reach back to the beginning. The Bible is the only intelligence that goes back there. It begins there. And why? Because it is the Creator's own book. No other author has ever stood there; no other has attempted it. Those who write of ages of past time indefinitely long, do not claim to have gone back to the beginning. They have found no beginning, but the Bible begins at the beginning.

Yet in works on geology and physical geography taught in

State schools are those hypotheses as to the fabulous age of the earth and the solar system and of certain occurrences in nature, and as to how long such and such operations have been going on, whereas their authors know nothing about the time of their beginning, whether long or short. It is this trifling with truth I object to. Its tendency is to evil and only evil, and that continually, to looseness in morality, loss of refinement, lawlessness and anarchy. I mean only the errors which are taught.

If enlarging the curriculum means to take in the speculative, then it is better not to enlarge it. It brings no real knowledge into the curriculum. Follow any hypothesis as far as you may, and it results in no real knowledge, is of no use in the ordinary pursuits of life, and the student's time and strength should not be burdened with it, nor the people taxed to pay for it. All the time and all the strength and all the means ought to be applied to things that are useful in life. And the thoughts of the students should be upon "whatsoever things are true," honest, just, pure, lovely, of good report, virtuous and praiseworthy. There should be a revisal of all such books for State schools, all of those speculations left out, and nothing taught but is proven to be true. It will take all the time at command to learn that which is true. Then let us leave out all of that which is only speculative.

Now we have to pay, too, through the government, for the services of geologists and others employed for the public good. It would be but fair, therefore, for them to leave out the hypothetical, or conjectural, or speculative, and limit their reports to that which is true, which will be enough to say on any subject, and far better. The speculations are no part of science or philosophy or of any other kind of information, and besides it is not right for us to be taxed to pay for their publication; and, moreover, they defeat the errand upon which a righteous nation sends them, viz: for the public good.

There was found in the ruins of Babylonia recently an inscription on a fragment of a vase, in picture writing, considered to be the oldest piece of writing in the world, and indicates that the piece dates back 4,500 years before the Christian era. The moderns may not, however, decipher it correctly. And observe they do not say they do, but that it indicates that date. Of course it is uncertain, therefore, what the true date is, but if we average the discrepancies in tables of chronology in different versions of the Bible the sum will embrace that much more time (500 years) than is accounted for in our chronology, as computed from the text in our version.

And if records should be there or elsewhere found from which older dates than those in the Bible could be clearly deciphered, it would not follow from that that they are more reliable than

those in the Bible, for if there are mistakes in those in the Bible, it is much more reasonable that there would be mistakes in those which came from a less intelligent source. There are none so intelligent, so well expressed, so complete as those in the Bible, nor is there any probability that any others will be found so reliable as those we have in the Bible. Moreover, Josephus informs us that when other peoples found out what high claims the Hebrews had upon antiquity they exaggerated theirs to make out their antiquity to be greater than the Hebrews. So I would suspect that if any dates are found older than those in the Bible they were exaggerated for that purpose more than otherwise.

In another of late discoveries the oldest pictures found in the grotto of Cambarell's, in Southern France, are drawings of the mammoth, reindeer, the horse and other of our domestic animals, all dwelling there together at that time, and mankind along with them drawing pictures of all the rest, which pictures Providence has preserved for our benefit, and now He has brought them to light, in this way, for His glory in confirmation of what is taught in the Bible. And it agrees with what we have claimed and shown in "The Story of Creation" that all species of living creatures, together with mankind, have lived on the earth in every generation. Against which no proof has ever been produced. It was recently published that Professor Ritchey had discovered a new star. Suppose he has, for which he deserves to be duly honored; it is no proof that it has not existed from that beginning mentioned in the Bible. When the white men discovered America they called it a new world, but was it not really as old as the rest of the earth? So any star, however recently discovered, may be as old as any of the rest. Because men have not seen it before is no proof that it is not as old as the stars first known to men, as the sun, the moon and the earth.

It were of little use to construct more powerful glasses if they did not enable us to see objects we could not see without them. After all, it may not prove to be a permanent star, but if clearer vision should so find, it is no proof that it is the baby of the skies. It may be as old as the rest. It does not prove evolution to be true no more than the discovery of America proves evolution to be true.

We would expect more powerful means of vision would enable us to see existencies we never saw before. We never saw animalcules in water before the invention of the microscope. Shall we say they were just then born in water? That those living organisms not seen in water before were born with the invention of the microscope? It would be just as consistent as to claim that those stars or other bodies lately discovered by means of clearer vision have just been born or were not there before.

If it were found just as they suppose it would not prove that

the other stars were so formed or that the earth, sun and moon were so formed, no more than it would prove that the first man and woman were brought into this world just as those who are now in this world came into it. If He has by any means made any since that creation mentioned in the Bible, it does not contradict what is there stated.

When He created the heavenly bodies and the earth by His first creative word He brought them to chaos. Then by successive acts of creation He brought them to a perfect finish. But when He made vegetables and all plant life and all animals they were perfect in the day of their creation. None have ever been more so. And Adam and Eve were made complete in that day, with intelligence ripe and expressed in correct, beautiful language, as is there stated, which none can truthfully contradict. It is positive history. So was the beginning of different languages at Babel miraculous. It is not merely traditional, but a positive historic fact which is there stated; nor has any contradictory evidence ever been produced.

No other people ever kept such a genealogy as is found in Matthew, and especially, in Luke, all of which is clearly deduced from the records in the Old Testament, by some one made in each generation, back to Adam, from Adam to the birth of Christ. It began in Adam and ended in his great Representative, Jesus the Christ; called, therefore, the Second Adam. It has not been kept since, all showing that there was a divine purpose controlling in it from the start, and a line of prophecy following it to its inspired end, and in it is evidence of writing in all of the generations clear back to the first, used of God for this purpose, if for no other.

He must have created the language with the man, which is supported by discoveries in the remains of Antediluvian civilization. And that the one speech of the whole earth was confounded at Babel, split into different languages, is also supported by excavations into the ruins of post-diluvian civilizations reaching back to the time of Ashur, the founder of the Assyrian empire, the discoveries since that time showing that there were different languages in use then; whereas, those before that time are in one language, which has the general characteristics of ancient Hebrew, which is called the Sumerian, an older language than any of the Semitic tongues. That is the only language found on the most ancient tablets bearing testimony to the Bible that before the confounding of language at Babel there was only one language on earth. This ancient language is more like the Hebrew than it is like any other, which is in proof, so far, that the Hebrew was the original and the root of all language on earth. Our case, I believe, is clearly made out, and is the only one that will stand the test of true criticism and of time.

Those opposed to the Biblical view say it has perplexed them to make out their theory on the origin of language. No wonder, for "the way of transgressors is hard." And they say it is yet incomplete. It will so remain. A theory it is, contrary to what is understood by a proper construction of the Bible on the subject.

What they are pleased to call primitive roots, or forms, are not primitive. Far from it. They have all come from barbarians, and barbarism came after this confusion of language more than a century since the flood. And the Bible positively shows that at that time there was a correct verbal language, the one speech of the whole earth, and had been before, even from man's creation, and a high probability, too, that they also had a written language as beautiful as their spoken language, which according to the book of Genesis is nowhere excelled to-day, all of which prevailed long before what they call primitive roots, or forms, were spoke by barbarians, which they now collect from the crude dialects of savage peoples upon which to found a theory to break, if possible, the influence of the true as deduced from the authorized sacred history, the which, if it were merely human history, would be entitled to high respect, and is the most reasonable of anything else on the subject.

But as they want to deprive mankind of the high honor of the primitive civilization and history of our race given in the Holy Scriptures of truth, so do they try to rob us of the glory of the primitive language which man was favored with in a high degree at his creation, and enjoyed in all the ages since in the line of those who worshiped God.

There is no perplexity in seeing it and in making it out on the original as given us in the Bible and of pursuing it on in its intelligent lines to the present time, also of following it on in its declining tendencies among those who went into idolatry, from this confounding of the universal speech of mankind as taught in the eleventh chapter of the book of the beginning of all earthly things with which we are so highly favored. It is all plain on the plan here found and easily understood by all who wish to know the truth on this question. It is no perplexed problem at all. All the perplexity comes from trying to make out a false theory in order to teach and establish something contrary to this, the true one, on the subject. But all they draw from those barbarian languages makes no proof against the very intelligent one through which the Creator conversed with His people all along in the truly primitive times until the confusion at this Babel, and on adown the centuries unto the times of "Daniel, the prophet." Nor is it any evidence against the true origin of the languages of civilization derived from this high source and maintained by enlightened peoples from Babel to this present time,

and by Christian culture attaining to more and more intelligence and beauty.

From thence the intelligent languages flowed on, as it were, with increasing volume till now in approximate perfection, more or less, except through Mediaeval darkness. Since as civilization, history and all else have progressed in their brilliant courses, so has proper and suitable language to meet the linguistic wants of intelligence, and no man is able to prove the contrary with a set of roots or forms brought forward from down-trodden, savage peoples. The whole of the human race has never been in such conditions as these writers, for a purpose, try to make people believe they were in prehistoric times, and before civilization dawned upon their supposed children of evolution.

It is vain to offer such theories to well informed people. They cannot stand impartial criticism. Doubtless it would be well for them to consider this, though it were the prediction only of a sage: "Fret not thyself in anywise to do evil, for evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Ps. 37:8, 9. Why chafe against truth? It cannot be altered. Deibnitz said: "He couldn't see how the world could have been made better." Then let not the evil push the good, nor the good wish the destruction of the evil more swift, but be content all.

There is a language of heaven—of God and of angels. And there is a language of hell—of devils and evil spirits. And a language—a bastard slip—of Egypt, perhaps, which, it appears, God did not approve. Perhaps that was the root of the new language the evolutionary philologists are trying to construct out of savage forms to suit themselves. Ps. 81:5.

When angels fell they did not lose their language, though they abused, degraded it. When man fell he did not lose his language, though by sin it has been greatly abased and profaned. When anyone from another world spake to one in this world the communication was in the language of earth that it might be understood on earth. Those possessed of devils spake the thoughts of devils, in the language of devils. Unclean speech came from unclean ones, and pure speech came from those who themselves are pure. Their speech shows their character.

Now, if the language of earth was evolved, so was the language of heaven. It is evident that the Lord Himself first used the language of the Bible. Then the inspired language came from heaven, and it was the first used on earth. It is evident that all the rest on earth are copied with more or less perfection from that original.

If all creatures on earth evolved, or made themselves, as the evolutionists teach, then they all are self-existent. But we see

that none of them are self-existent, for they all die out of the world; their remains go back to earth. Therefore, we see they did not evolve, or make themselves, and it is plainly seen that the evolutionists are mistaken, and are mistaken, too, if they suppose man evolved, or made, his own language. The spirit that was breathed into him was a speaking spirit, not one that had to make signs for long ages before he could articulate his love to his mate or she to her offspring.

How humiliating to the whole human race is their teaching. But how glorious is that system of the origin of man and of human language set forth in His Scriptures of truth.

Some think, perchance, because a man writes a large book he is a great thinker, but that of itself is no evidence of it, for a large book may have little thought of real merit. To write a large book is, therefore, often an easy task, but to write a book of average size, rich in good and rare thought, filled with real facts, well arranged and aptly expressed, is not an easy task.

The place of this "notable miracle" was in the plain of Shinar before it had ever trembled under the tread of mighty warriors or her atmosphere had been rent with the cry "to arms," ere her people bowed to the nod of an Assyrian or Roman, when as yet no tyranny had arisen with evil omen, save Nimrod's incipient monarchy, which since has been the arena of some of the mightiest revolutions, of the most renowned battles and the centre of some of the most famous empires of post-diluvian antiquity, the effects of whose miraculous judgments are seen to-day in a divided race, with ever varying lines to the original oneness, in confounded speech, with no converging lines to pristine unity of language, but the different races and the variety of their speech is yet on, and still are they on with no sign of cessation for the time to come, bearing testimony of divine displeasure against many of those who "then lived," fraught with warning to all who should live after them not to sin against Providence in any way whatever.

Thou Shinar, as thou wast the first to resist the divine order of things, thou wert the first to experience these calamities, and now thou standest forth upon the page of history, the map of the earth, and on her veritable soil as a monument of Heaven's wrath against sin and a never varying witness to the certainty of His punishments for sin through all time to come, with thy broken column, thy gigantic tower in ruins, with the divided race and its varieties of speech, dost thou prophecy and preach in all the earth to-day.

O, wondrous scene, that confounded men in thy day, when thou wert young. How real is thy truth in all the earth to-day! How veritable thy effects! How far-reaching, how lasting thy results! How can we forget thee? Shall we not ever be impressed with thy greatness?

CHAPTER 28.

The First Combine.

We see here the Lord bursted this combination of men and of their forces, which like their successors, was created for selfish purposes, and alike against Providence and the rest of the human family. We should follow His example. While divisions are sometimes damaging they are not so much so as combined evil. So in this case divine wisdom saw that divisions among men henceforth would not be so bad as this gigantic combination for evil, and God saw that nothing else would restrain them from such combinations but to divide, weaken and scatter them so they could not combine in such efforts. He, therefore, crippled their power to that extent they were obliged to desist from it. Gen. 11:1-9.

Every government should put upon its people such disability that they cannot combine together and throw their power in any sense against the public good—the good of all or only a part of its constituents. If not they may block the very wheels of government itself. States, as individuals, should be followers of God as dear children. Eph. 5:1. In this example we see His steps and should walk in them (1 Peter 2:21), for the good of all, and especially for our own good, individually, we should follow His examples.

He bursted this, and thereby teaches human government to do likewise, when they are found to be against the interest of the government, or the interest of the people, and the people, not by anarchy, war or revolution, but through the government, should protect themselves and their interest. All governments should use the Heaven-appointed means for protecting their legitimate interest and that of their people, so all may enjoy their Heaven-given rights and privileges.

The combines of this day are indirectly against Providence, as was that one of old in the fertile plain of Shinar, as well as against the rest of men. They are crippling every interest, both spiritual and temporal, in the whole country over which their influence extends, and morally hurting themselves more than they are any others. Therefore, it would be a great mercy to themselves for the government to stop them, as well as a mercy to all of those they are crushing, and that so severely. If they were not blinded by the god of this world (2 Cor. 4:4), they would voluntarily stop of themselves.

The Bible teaches us that we should trust "in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17. Or in

that living which He gives us annually in the fruitful seasons from heaven as blessings upon our own efforts to make a lawful living for ourselves and those dependent upon us, which profits of legitimate labor are for all who make lawful efforts to share in them, and all such should be protected in the rightful enjoyment of them, as gifts of Heaven upon those who have obeyed Heaven's law for them. But these monopolies seize by combined strength all the profit there is in the labor of those who obey the divine command put upon all. Gen. 3:19. Agreeable to which law, in addition to mental toil, everybody ought to do some physical work, enough at least to make them healthy and comfortable, if no more. If they do not, they are out of the right element, and will do mischief to others, and to themselves, too. If their inherited, or acquired wealth, keeps them from both mental and physical work woe unto their morals.

But these monopolists in their unbelieving hearts, and covetous souls, are not willing to trust in God and His providence, and use only right means to acquire, or increase wealth, and are therefore, as it were, trying to heap up towers of riches to reach above all others, neither fearing God nor regarding man. Luke 18:4. Perhaps if they were to see the unhappiness of those they have crushed it might excite a little human feeling for humankind in their hardened hearts. Now their victims, numerous for the most part, are so distant from them they neither see their miseries, nor hear the cry of their bitter woe. But Heaven on high sees and hears and they will be called to settle before that Judge who knows the hearts and lives of all, who also requires for the widows and the fatherless, the bruised and crushed of other classes, too.

Apparently they defy God's yearly providence in a climate like ours, rich in blessings for all, not trusting in it under reasonable conditions as they should, as a blessing upon all fair efforts, which a man should make through industry and perseverance for his living. Thus they are opposing His established order for all, for themselves as well as for others, as far as their influence controls to take profits from others and bring them to themselves.

Some of them as those of old want to get to themselves a great name (Gen. 11:4), and family renown, as well as family security against future need, and all that at the expense of others. All of which is rebellion against God's order for society, as well as against the common interest of mankind. All of it too will ultimately revert upon themselves, perhaps, both secularly and naturally (Ex. 20:5), and they will see, though it may be too late for their recovery, the foolish madness and guiltiness of the course they have pursued against God's order for society, and almost blood-guiltiness to their fellow men. For their cruel extortion causes in many ways loss of human life.

By means of their extortion some honest laboring men are deprived of the profits of their labor to that extent they cannot have sufficient fuel to keep their families from suffering from cold in extreme weather, and some die from that cause brought upon them by the monopolies. Some perish from the same cause, because they cannot get necessary apparel, nor enough covering to prevent cold at night. Some from the same cause, for lack of food, or from sickness, or chronic diseases, brought on from such privations. And when brought down to the sick bed have nothing with which to pay a doctor, can't have one on account of the monopolies which squeezed their fathers out of the profit of their work, nor any medicine for the same cause. If the medicine and the physician and burial expenses are furnished in such cases it is by those others who in spite of the monopolies have a little left, as "a handful of meal in a barrel, and a little oil in a cruse." Some whose estates the monopolies have got die from grief on account of the misfortunes brought upon them and their families in the ruin of their business. Many a good refined young lady is brought to misery, heartrending grief, by them in the ruin of her father's business, while some break down under it, women and men both, and have to be sent to asylums and die as they have existed, miserable. And others seek a short way out of it all, so far as this life is concerned, by committing suicide.

The truth in all these features, though very ugly, and fearful they be, is not at all exaggerated. Many real facts of the different classes are traceable to the effects of the monopolies upon business, and other departments of human life. The monopolies are arraigned for it, and will have to answer for it to the Judge of all, and for ten times more.

In their money loving feelingless hearts, what do they care for men, or women, or children, more than for what they can get out of them? That is all they care for them. When Stanley was running the gauntlet in Africa between the bowshots of the men-eaters from either side of the river, he said, "It put a strange feeling upon him to be valued at what his muscles would be worth as beef." And are not these indirectly men-eaters? In the language of Christ they "devour widow's houses." By extortion swallow up their estates, and the estates of many others as far as their speculations enable them to extort upon them. And some of them will make a pretense (Matt. 23:14), at worshiping God, when at that very hour they are by extortion forcing others to work for them on the holy Sabbath day, to unnecessarily increase their already overburdened wealth.

In time of the American war in the Sixties, it was preached that a man who would speculate on his country at such a time as that was virtually drinking the blood of his fellowmen. These are worse, far worse, doing of it on a much wider scale, and from

meaner principles than did those. Yea, by common consent, they are worse than those. For they devour the legitimate bread of many widows and fatherless ones, and thousands of other honest poor. And thousands of others who were before well to do, are driven by them into bankruptcy, and financial ruin, and into heart-rending mortification of the feelings of honor and dignity they once had. Thus they are taking away both bread and knowledge from the poor. For thousands of them are made, by this extortion, notwithstanding they are industrious, so poor that they cannot honestly get clothing suitable to wear to church, and stay at home, and their families likewise. And thousands, too, though it is called a free school system, even if the books also were free, cannot send their children because the monopolies have so extorted upon them they can't get clothing for the children to wear to school and are forced to keep them at home. And they are so far defeating one of the great aims of the government itself—general education.

Such a state of things cannot continue long without creating disturbance among the people; nor without bringing down Heaven's wrath upon any government that allows it to exist in its limits. Surely no government can allow such and be innocent. The legislators in every country, in the fear of God, and in duty to mankind, should enact such measures as will stop and prevent it.

It is the duty of the statesman and the legislator to study society in all of its phases and its interest in all classes, their relations to each other, to the government, and to all commercial peoples, and try to adjust the profits of all industries, and of all legitimate trade so that all may stand an equal chance to share in the profits of labor. It is the profit on what is produced, over and above cost of production, that brings a surplus to those who produce them and blesses them with wealth, hence history shows how favorable to the prosperity of any nation are wholesome regulations of commerce between different peoples. Therefore the true statesman and legislator considers the economic interest of his people in all of its bearings, and does all he can to protect their welfare.

But when any class of the people are denied by force of circumstances, especially by the extortionary methods of corporations, monopolies, or any combine of forces whatever, an equal chance with all of these they become discouraged, and many will quit trying to gather property, will become indolent, careless about themselves, take to drink and other bad things, and will bring on a bad condition in every interest of society. Many, too, will lose their sense of honor and in the fretting mood against this robbery, as it were, which others have indirectly forced them to submit to, and the powers that be refuse to provide legal protection

against them, but allow them to continue in their evil work, and will say, "let the debts go, we'll not try to pay them." And a bad state of affairs will be brought upon the whole country that protects some in doing wrong to many others. And which forces some to pay debts of extortion, while the miserable extortioner goes free in law, who ought to be punished more than the others. For at heart he is real mean, and mean in practice, too, whereas the others if they had had an opportunity to carry out their real principles would have continued in moral honor. As I have often thought, he who sells liquor is real mean, but the man who drinks it is a creature of misfortune—is to be pitied—and ought to be treated for his diseases misfortune has brought upon him.

After all, the people themselves can stop them, and how? By refusing to buy from them. For instance, if everybody would quit drinking liquor it would break every liquor establishment in the world. Don't you know it would? Talk of temperance societies, I have joined lots of 'em myself, "to save others," and of prohibition, that is the best prohibition on earth. That's the way my mother raised me; and I have never got "above my raising." A like necessity put upon the monopolies would burst all of them.

The man who tills the soil can bring out of it everything he is obliged to have to live. Providence has put it there, has taught man how to get it, and he can raise it if he will. If the farmer would do that his wealth would command the respect of the world. These very monopolies would seek his patronage. He would be waited on by more agents than he would have time to speak to.

As to clothing, he could adopt a style of his own, and let all other fashions go. The consumers could trade with the manufacturers, and the manufacturers could buy the raw material from those who produce it. And it seems that this trio could get along without the speculator.

The Lord stops a thing by creating a necessity for it to stop. For instance, if a man won't quit sinning, He will let him die. Then he stops. In the old time when men lived so long and man, the most of them did so bad, the Lord shortened their days. And the days of many are shortened now, because nothing else will stop them from sinning. The lives of many are certainly cut short on account of their sins in these days. So the people can stop these monopolies by putting that necessity upon them which comes from the lack of patronage. Self-denial, firmness, industry and perseverance can do it. By the help of Providence the people can succeed in protecting themselves and their interests against every wrong.

Home production is also the remedy, and protection against adulterated food, which is very much of the same nature of the other evils we have been discovering, and should be treated in

like manner. If the State has a right to pass and enforce laws against other swindlers, she has the right to do so against these; and should protect her people against them. It has come to be a fact that nearly everything manufactured and put upon the market for sale has in it a swindle, some way or other. We are swindled in almost everything we buy in market, that comes from abroad, but when it goes into what we eat or drink it is far worse, for then our health and the health of our families, and life itself are involved. It used to be said everyone has to eat a peck of dirt. Now they eat many pecks of grit; of chalk and other stone flours mixed into wheat flour, etc. And it used to be said dirt-eating children couldn't be healthy. I've seen the sallow swollen things—and what less evil could we expect from eating these stony mixtures for food. The evil is spreading more and more, so are the effects, and we are badly damaged by it in purse and health. It causes much suffering that would not be if we had pure food to eat. From which cause many feel so badly afterwards they want something else and take a stimulus, and the habit of drinking liquor is set up. The more sedentary is the life, the worse the effects of this cause and the greater the temptation to drink. And many are yielding to it, too. Very many bad effects are traceable to this source, and it is a matter sufficiently grave to demand the deepest thought of our legislators, and of all concerned in it.

We have been called by foreigners a nation of gluttons. But don't let us be called a nation of swindlers. It would, however, be quite appropriate now to call us a nation of dyspeptics. No wonder, when we eat so many frauds and shams. It were bad to swindle us out of our money but take away health and comfort and leave us miserable is bad indeed. Yet we meekly submit to it all. Forsooth, its fashionable. Verily it is like giving a stone for bread sure enough. Lu. 11:12.

Of course every individual should do as he would be done by. Be honest with all, and the state should see that trade is honest by all of her people.

An old colored man said to me once, "You better lock your crib it night." "Do you lock yours?" "Yes, I know the niggers will steal my corn if I don't." So they will steal from one another, as well as from white folks. I have known them to refuse to trust one another with the least bits of money, having so little confidence in their own color. I have heard them say they had rather trust a white man to pay them than their own race. They will steal from one another, so in this commercial swindling the white skinned are partial to none.

If those who swindle or oppress others had the right moral sense they would not do it. But those who cheat others are often praised by the unthoughtful as if they were sharp, but the Bible

calls all sin foolishness. In the light of divine judgment it is seen to be our Savior calls deceivers "fools and blind." Matt. 23:19. Then spiritually all these adulterators, swindlers all—are blind, and the monopolists are blinded by love of money. 1 Tim. 6:9, 10.

Now instead of cruel blindness,
Let us live in brotherly kindness,
For all the glory of the battle strife,
Is not worth half the native life;
Then in all things to others do you,
As to yourselves you wish others to do.

CHAPTER 29.

A Period of Happy Progress.

The time has been when mature worth was appreciated, yet this age is too frivolous to properly value well ripened genius. Wordsworth at 63 was appointed poet laureate, and others more aged held the most important places of high toil and trust, as by time and experience, they were better prepared. Happy that people who have age, experience and ripe wisdom to lead them. But, "woe to thee, O land, when thy princes are children." Ecl. 10:16, 17, Is. 3:12, etc. From these scriptures we may be warned, and receive timely lessons for our permanent good. And thus many evil tendencies be relieved for the good of all. And the first paragraph of the third chapter of Isaiah is so appropriately applicable to this age all would do well to consider it. It would be well for all, too, to consider the 12:1-14, of 2 Kings.

We are naturally slow to learn the wise, the good, the best things, and it is well worth the pains to seek those who by reason of years, long study of men, and of other things, and from experience are found worthy to be trusted, to guide the people in knowledge, wisdom and good understanding of what is best for them to do, so as to promote their best interest on all questions. Youth is hasty, often rash, middle age sometimes is dreamy and speculative, but ripe experience is calm, draws from the past, presents the wisest front to the present and to the future. So let us appreciate the wisdom of the worthy aged.

It was Moses over 80 years of age, that wrought best in his sphere. It was the Solomon over 50 who out of experience, gave the best advice to the young. It was Paul the aged, who wrote the wisest, the best epistles to churches, to pastors, to all. It was the oldest of them all who wrote the sweetest of them all,

John, near his well rounded century of years, well filled with useful studies, happy experiences, and the best of work in the service of God and of mankind.

Outside the original language religious worship was somewhat difficult at first, but Noah continued going around among them teaching and preaching to them, all he could, and they were glad to hear one so ripe in years, so rich in experience, and so full of knowledge. Shem likewise preached all he could, especially to his own posterity. His also was a rich ministry. And all the rest who were saved in the ark did all they could to keep up public worship and all other religious duties and interests.

Noah was honored as head over all of them, as long as he lived. Shem was so honored afterward by his own descendants. Japheth by his, and Ham by his. But aside from this each division had a ruler by seniority until the days when kings ruled. From which time the Biblical history follows the course of the Messianic blood, touching the rest of mankind only incidentally in order to make its own purposes complete.

In those times, early after the flood, as before every truly pious head of a family was as a priest in his own household. As was Adam, Abel, and Job, in later patriarchal times, offering daily sacrifices, or at least, frequently adding sacrifices to their prayers and other services as occasion required. And as Abraham pursuant to the first order of worship had his altar everywhere he pitched his tent, Isaac also, and Jacob likewise. And on doubt but the same was followed by the pious ones all through that dispensation with public worship on each Sabbath day, which custom once established, continued from Adam to Moses, when a different order was ordained by Him who instituted the first, which, however, did not destroy the first only enlarged it, holding to it, and bringing more into it. It was but a development of what had already obtained from the gate of Eden. Thus religion was well sustained all through the days of Noah, and on in following years, especially in Shem's line, in all his tribes.

All the arts and sciences then known to men flourished well in this happy period. There was generally a flourishing state of financial affairs, of political government, and of literature. All of which is corroborated by recent explorations into ancient ruins in those lands occupied by mankind at that time. No facts there found, however, have been contradictory to what is taught in the Bible; but all that has been clearly deciphered from the records is in agreement with the Scriptures of truth. In this period the foundation was laid for the great Assyrian empire, and it obtained considerable proportions before the death of Noah. In this period Egypt was settled by Mizriam, a son of Ham. Here he laid the foundation of a government that stood 1663 years. Hence, descended from these early patriarchs, after the flood, the Egypt-

ians claimed through the Pharaohs, to be descended from ancient kings. Yes, when every man was a prince and every woman a princess. The Phoenician, the Chaldean, and all the early postdiluvian governments had their rise in this period which grew out of the beginnings of nations planted soon after the dispersion from Shinar. And all of them made rapid progress during this period which was fortunate for all kinds of improvements then known.

Truly it was a happy period of the world's history. But no period, however happy, is exempt from the invasions of the king of terrors. Since the flood the Lord for good and wise reasons had favored them with immunity from death. So for full three centuries no death is mentioned. The first on record is Peleg, aged 239, 340 years from the deluge. The next was Nahor, aged 148 years, 341 from the flood. The world then was wealthy, healthy and happy. Recruits went into eternity so slowly that hell was impatient in waiting, and heaven was anxious for some to come to her.

Some born after the flood were the first to die. But none of them were entrapped by the Devil. Heaven got them all. The devil was badly worried over it, but went to work the harder to get some. Peleg at whose birth the earth was divided and at whose death it was not united, passed away in great triumph, through weeping on earth but through shouting of the redeemed in Heaven and angelic rejoicings. Likewise did his distinguished contemporary, Nahar, one year after him. Both at a ripe age, though not so old as some left behind them. Such are the results of mortality that many pass away leaving their seniors behind.

The ninth chapter of Genesis runs in time 350 years from the flood. The first paragraph of the tenth chapter extends far into the future, while the eleventh chapter brings in earlier events. In the fifth verse of the tenth chapter it is said the divisions were after their tongues. The language was the first mark of distinction, the leader. Second after their families, this was a larger division than the first, which may have embraced only a few persons at first. Third, in their nations. The nucleus of language as an internal spirit had by this time referred to, woven around the individuals, families, and around the families a nation, then each nation into a distinct people, having a language peculiar to themselves. So by this time every tongue had gathered about it a nation, a people, with a language peculiar to itself, distinct in some features from all others. Yet all the peoples were of the same first race, and all the languages of the original.

A touching, though interesting, event occurred near the close of this period in the death of Noah's wife. Although history does

not favor us with her name, yet she was a good and great woman. The greatest and best one of that age. She did the world a very great service. All generations since have been greatly indebted to her, and those to come will be equally so.

She was a woman of superior intellect, of good judgment, industrious and patient. Never did she think Noah was losing his time while working on the ark, but shared continually in his faith and hope. Neither did we ever hear from her a single word of discouragement; for always "in her tongue was the law of kindness." Prov. 31:26.

While Noah preached on Sabbaths to a world that was to be drowned for their sins and through the week days worked on the ark, with a practical eye and sound discretion, she looked after all the domestic affairs; and much of his secular business, too. The children were small, when the work was begun, she had to train them for society, business, and religion all, much therefore depended upon her ingenuity, skill and perseverance, for Noah had much to do in running the government, as well as to preach and built the ark; so his hands were full. Also in the midst of so much evil it required constant watchfulness to keep her boys from evil habits. She succeeded well, for she raised such boys as God approved of and saved in the ark.

She had no girls, but watched over the associations of her boys, and helped them to make the very best of lady acquaintances, and aided them in making the best selection among women for their wives. Such, too, as Heaven approved of and saved from the flood. And these were all that Noah and she could persuade to believe unto the salvation then present.

She was a great support to her husband in such a discouraging ministry as he had. Many a Sabbath night he was disturbed in his sleep, would wake in restlessness from very grief because the people were so slow to believe, and say I'm almost discouraged, and persuaded not to preach to them any more. Then she would comfort him all she could. Would say, the Lord promised that His spirit should strive with them 120 years before destruction should come; and while the spirit strives you can afford to preach. And I can afford to work. I will contrive every way I can to support the children while you work on the ark. I want to help you all I can in all your great and good works, and when full an hundred years were gone her faith and hope faltered not; but with the same patience content and cheer she did her daily tasks.

With her own hands she prepared the meals for the family, and for the workmen Noah had from time to time helping on the ark. Noble woman she was; she did her part well: though history has failed to reward her.

Long did the faithful preacher preach; and full many a time

did his great heart sigh, for when he delivered the solemn message the sinners did not cry. And all the more because he did not understand the reason why. And with patience full as long,

And when God had shut and sealed them in the ark, and yet another seven days remained, before a cloud was seen, she did not say "our work has been in vain," but steadfastly believed it would all be rewarded. Although she did not wish to see her neighbors perish, but had rather, far rather, they might be saved yet. Yea, was willing to lose all their labor and be gibed if the rest could but be saved.

And when the torrents came ,and the streams higher and higher rose, and still higher and further, the rising waters spread, she did not fear, but could sing and pray night and day. At the family altar eve and morn, was happy and on the Sabbath days, too, when on the high waters, in the ark, Noah preached. Nor could she bear for a single Sabbath to pass without its duties done and its blessings won.

Neither evening nor morning, without its secret prayers, nor meal dispensed without its grace and thanks.

And when the waters were assuaged, the land now dried, and a lovely spring in vernal robes invited them forth to try the earth and look abroad, with ingenious mind and ready skill, she applied her hands to needful things. And when by and by, O how sad it was, the great preacher of the flood was overcome by wine, she did neither murmur, scold, nor complain, but said, "I'll try my hand that he does it not again." By God's help she did it well, for, for long centuries, no such a thing is ever mentioned any more.

And when, since the flood, full 300 years and more, were passed into Eternity's store she was the same good woman as before. A very queen. The grandest of her generation. Her life's examples shone more than ever bright, her sons and her daughters-in-law profited by her good advice, but more, because they saw in her truth to practice set. She often told them that they should never forget the Lord, who saved them from the flood, that they must never neglect any of their duties. That they should ever revere His holy name, ever worship at His altar, in all the appointed seasons, and keep His Sabbath's holy.

And when Nimrod and his host combined against the rest of them, trying to overthrow the order of things, with independence against His providence, she warned them of His displeasure which would be sure to overtake them, and advised against it all. And now when she is come to die it is but natural that a life so well spent should close well. Providence having favored her with a prescience of it, she called all of her children, and all others who were near enough, to come to see her for she was soon to pass away from them, and wanted to tell them all good

bye before she went. Day after day many came. She gave them much encouragement to faith and hope and permanent piety. It was a privilege to see one so ripe for heaven. Just before the time came she said, "O, Noah, I see many of our kinsfolks, and of our old neighbors before the flood! For whom we labored so long that they might be saved! And when you were so discouraged in your preaching for fear they all would be lost. I see many of them we knew, in glory now!" It made Noah so happy he could hardly keep soul and body together. When the time of her departure was fully come, and Peleg, Nahor, and a host of her old friends beyond the flood, with angels, every one ready and anxious to serve her, she reached forth her hands as if she were a little child to be helped.

They adjusted her wings for the flight, and away she went to the Lord her God. And to those who were long waiting for her coming. The whole way to Heaven seemed to be lined with happy people of all the ages past, who greeted her as she passed up. Eve was one of the happiest of all to meet her, for her life-work had been more like Eve's than any other woman of the whole human race. The Son of God gave her the newest crown in Heaven. And her rank was beside the Mother of all living; for of all her daughters she was the most like herself.

Happy woman, second mother of a world,
Blest wert thou, and blest wast thy work;
O may all thy daughters fair,
In thy noble virtues share,
And all the accountable race,
Thy illustrious faith embrace:
Whether coming early or late,
Thy life, thy work, appreciate.

Of all the trials Noah ever had this was the most severe. They had walked together in the happiest relations for full nine centuries and more. It was fortunate for him that his own time on earth was growing short. The Lord was too good to take the preacher's wife away long before he was to go himself, when he knew there was not another in all the earth he could lawfully wed. For this reason, if no other, no other woman was ever married to Noah. Henceforth he made his home in the house of Shem, for so was the will of God that no more children were born to Noah except the three sons named in the history, and the student can see a wonderful propriety in it.

Noah continued to move around among them all he could, instructing in religion, all trades, arts and sciences then known to men, and taught them in principles of government and of commerce between the tribes of Shem and all the rest of the nations, was solicitous for all of them to do well. To dwell together

in love and peace, for them all to prosper, and that in all things, especially in the knowledge and practice of religion.

He lived to see the curse to some extent coming upon Canaan; and Ham's younger posterity, in part, oppressed. Canaan was the first to serve as a servant among his brethren. His own brethren were the first to enslave him, in his descendants. Then Shem's posterity. And last, but not least, Japheth's. By Nimrod's rebellion against the universal covenant between God and all flesh, another curse came upon Ham's posterity, for he led them into it more than were any others, which in the course of time bore heavily upon them. Happily for Noah, he was permitted to see only the beginning of these things, then was taken away from the evil to come.

By and by the time came when this great antediluvian must die. He too was mortal. When the Saviour of his race, in a physical sense, must depart this life. The time was at hand. And full well did he know it, for the Lord had shown it to him.

Pursuant thereto he had Shem to call for Japheth and Ham, and for all others that could come, to come to him, for he wanted to see them before he died. They did so, and found his faith strong in God—the God of the flood—who saved him by faith more than four hundred years before, as it ever was. With him all earthly desires having failed, it was his choice now to depart and be at rest. After much heavenly conversation with them all, he bestowed the Patriarch's blessings upon his three sons. And grandly like an holy Patriarch did he pass away in the midst of a loving and numerous posterity, more honored on earth than any before him and quite as much in Heaven.

When he opened his eyes upon the Spirit world he saw his life long helpmeet at his side. She was the first to adjust his wings for his flight, reminding him lovingly and of how softly she used to place his collar when he was to go forth on public duty. Then a host of brethren—akin—and of his old friends of antediluvian days, were all around him, greeting him and serving him every way they could. It was a beautiful scene. Never had a hero a grander triumph. In addition to those of earth, many angels of all ranks were in attendance, shouting "here comes the man of the flood, who, for full an hundred years of earth's time wrought with his own hands to save himself, and others alive, and thereby kept his race from perishing. 'Tis true he got drunk, but 'twas a weakness—he didn't intend it, he repented and was forgiven; and he did it not again. He was Heaven's instrument of linking two world's together and of keeping redemption intact."

Even Gabriel and Michael were delighted to honor him, and the Son of God was greatly moved at his coming, for He had never had in all respects a better servant on earth than Noah. And said, "You are henceforth a type of Myself in that you

preserved your race from perishing." And all Heaven did him great honor.

To our great father Noah,
The world is indebted far more
Than to much of its boasted lore;
For years four hundred forty and nine,
He walked in faith most sublime;
But one jostle did he make,
And that, even, by a mistake,
He did not know the strength of that wine,
For he had never tasted any of its kind.
Mass great fortunes; fight mighty battles;
Rule over men as over goods and chattels,
Fine works of art, write volumes of books,
Men may do, but they have been few,
Who have sustained virtue four hundred years through.
'Twould take a character unusually strong,
To bear that strain half so long;
Bonaparte may shake nations for true,
Alexander a world subdue;
But grander victories are for me and for you,
Happier that field than Marathon's plains,
Or Waterloo's hills,
For greatest is he, who life's long duty fulfils.

CHAPTER 30.

The Rise of Idolatry.

If the ages of Noah's sons at the flood were 120 years, that would give them 150 years to succeed their father, each as the honored patriarch over his own posterity. If only one hundred at the flood they had yet 130 years to live, and at that Shem lived in all 602 years; perhaps Japheth and Ham quite as long.

Shem was honored by his descendants as a great and good patriarch, impresses his posterity to this day, so lasting has been the prophecy implied in his name—renown. Japheth was highly esteemed by his posterity. Is to this day. The ancient pseudonym given him—the great (Gen. 10:21)—holds to this day in his descendants. As his name implied, he still persuades others. Influences men, and obtains answers from Heaven.

Ham was unfortunate in controlling his children. He suffered his sons to be bad, and had but little influence over his grandchildren. His name had in it a prophecy of misfortune, and it

was fulfilled in himself, in part, and his posterity are not redeemed from it yet. The bad has been in them all the time. What made it worse Cush the first born to Ham had a name quite as unfortunate, and his son, Nimrod, was so wicked that his influence over them caused another misfortune to come upon the Cushites, Ethiopians, and upon the Hamites in general.

The wives of the three sons of Noah were noble women of a noble race. The best of the antediluvian blood, and did much in saving the human race, and in perpetuating it. Shem's wife impressed her pious spirit upon her posterity. Japheth's wife projected her queenly spirit into her descendants; and while Ham's wife was good in herself, Ham and his sons counteracted her good influences. Though Noah's sons were born of the same mother, there was a difference in them, so would there be more difference no doubt in their wives. There was a difference in their children from birth, as the sacred history clearly shows, and as a matter of course that difference would be more and more marked as they advanced from the first. Therefore would be still wider now than at any time hitherto. "And of them was the whole earth overspread."

All along before this time the Devil had depended mostly on, so to speak, direct means to destroy the souls of men, but with little success in getting recruits to the ranks of hell; now he tries, as it were, indirect means. After much long and hard study he decided to counterfeit religion. In other words, to fool them with a false worship. He saw they were inclined to worship and thought if he could get them to worship something else instead of the Creator, he could lead them on to worship himself, which he wanted, at first, angels to do. Failing in Heaven, he tried on earth. He worked hard and long before he got any to worship him, but finally succeeded in it by fooling them through idolatry, all of which is false worship, and leads to worshiping the Devil himself. He saw the Almighty had human servants working for Him to influence men to worship Him, so he tried to get some to work for him. He bribed that foolish Nimrod to work for him by promising him power over men, wealth and fame by it, too. Nimrod was the first among men to claim to have a kingdom (Gen. 10:10) Josephus says, "in order to attach men to himself he persuaded them not to worship God." That is the way that foolish son of Nebat afterwards did. I Kings 12:26-30. Both of them worked for the Devil.

Nimrod did not succeed in this, it appears, until about 50 years after the death of Noah, when he persuaded some of his own posterity to worship the sun, then the moon, called afterwards the queen of heaven, then the stars, afterwards called the host of heaven. This was the first form of idolatry. Though beginning at the bottom it worked up to the top, for sin will spread, let its

beginning be high or low. In less than a century it had spread into Chaldea the most learned and the most religious state of those times. For such is the contagious nature of sin if it is tolerated at all, even by the lowest down of any in regard to society, it will work its way upward to what are called the highest classes, in the views of this world.

We have a true illustration of this principle in African slavery. The native Africans were creatures of many vices. At first, too, revolting to all white persons, but having them to work side by side with white boys and men and the whites learning of their vicious notions and habits allowed themselves demoralized by their practices. And while it appeared a cruelty to the enslaved it was a providential chastisement upon them which resulted in real improvement to them, for they were not at all worsted by it, but the whites were demoralized by contact with them. The Lord saw that such would be the result if the children of Israel lived in contact with any of the Canaanites, and therefore commanded their extermination. Such have been the results of African slavery in all countries, as is obvious from its fruits. But everywhere it was better for them than their former condition. But all the good the negro got was at the expense of the whites and left them damaged in proportion thereto. That is obviously true; and the demoralizing influences will work as long as they are in contact with each other.

Idolatry rising when we have stated it did, it could have spread as far as the Scriptures indicate it did by the time that Abram was 70 years old, when his father fled from it to Haran, at which time it did not prevail in Canaan, Philistia, nor Egypt, for Abram found them believers in the true God, so did Isaac and Jacob. In none of those places is it once mentioned in the times of these patriarchs. It appears that Jacob never met it until he went to that old country from which Abram came, at which time he was 70 years old—at his first meeting with Rachel. It was born in Nimrod's kingdom, which was close to Ur of the Chaldeans, where Abram and the rest of the Hebrews lived before his father moved to Haran, and it appears that it had not yet reached those western countries where Abram and his company were directed to go.

There is no mention of any form of idolatry made in the book of Genesis except 31:19, and that belongs to the first species—Sabaism. The same thing is referred to again by Jacob, 35:2, when he commanded all his household to put away the strange gods that were among them, that is, if any in the whole company had any images of that nature, they were to destroy them, for he was now to pass over the line into Canaan, and would not allow any such a thing to enter there. It seems that he had never known any there, and would not allow it to follow him

there, and was full tired of it in the house of Laban, which he had left.

Nor is any kind of idolatry mentioned in the book of Job, except one allusion to Sabaism, 31:26, 27. In the east they had a sun-god and a moon-god, and one act of worship in this line was to kiss the image, and when too distant for that they would kiss their hands and throw it towards the sun or moon as an act of worship. Job here alludes to this, and says it was punishable by the judge, which shows that it was under the ban, and that the authorities were trying to destroy it.

Neither is there any other species of idolatry mentioned in the books of Genesis and Job. Joshua exhorts Israel to put away the gods their fathers served on the other side of the flood (Ch. 24:14). The flood here means the river Euphrates, so called because it overflowed so much land each year when the snow melted in the mountains above. As stated above, the Hebrews lived on the east of that river before Abraham came to the land of Canaan, and the gods they served there were the sun god and moon god, made to represent the sun and moon.

I think it highly probable that the worship of terrestrial creatures rose in Egypt after the death of Joseph and his brethren. There is no reference to it in either Genesis or Job. It must have been introduced between the periods embraced in these two books and Exodus. The Lord so frequently in His teaching dwelling upon it in Exodus, and thence forward certainly would have warned against it before if it had existed before.

And to this view there is collateral evidence in the fact that the records of the times we are writing about, which excavations found in those countries, make no mention of any gods except the sun god and the moon god. Of course all such things were held dear by them, and if they had had images of terrestrial gods there would very likely be proofs of it also found. Those dating back into time corresponding to the days of Abraham, as deduced from the Bible, make no mention of other false worship except of the sun and moon, showing, as does the silence of Genesis and Job, that the baser forms of idolatry had not yet been born. For a fuller account of it, and tracing it back through the results of explorations, and showing the transition from the worship of God to worship of the sun, moon and stars and then to terrestrial creatures, the reader is referred to the thirteenth and fourteenth chapters of "The Story of Creation," third part.

From worshiping these luminaries they descended to worshiping "four-footed beasts." And it is true a people will not rise above the object they worship. So the transition was easy to barbarism. Here was the beginning of barbarism, the offspring of idolatry. Idolatry first darkens the spirit of man, then his

intellect, as it is written, "their foolish heart was darkened." Rom 1:21.

First turned from God to worship the sun, then the moon, then the stars, then to fetishism, then to four-footed beasts, then to creeping things, serpents and the devil himself. As they sank in the scale of worship they declined in civilization, became more and more wicked, less and less refined, having less self-esteem, became careless in regard to making improvements of any kind, were indolent and lazy, too shiftless to gather property, to build homes, to provide clothing and food, sank more and more to a beast-like life.

Having abandoned God in their hearts and departed from His worship, worshiping all things else, as it is written, "to the merciful the Lord will show Himself merciful, and to the froward He will show Himself froward" (Ps. 18:25, 26), they could not expect help from Him. He let them alone (Rom. 1:24, 26, 28), gave them up to run the whole gamut in the downward scale so that more sin should punish the former sins. If one should think the Lord did not punish the idolators for their idolatry he would be vastly mistaken. What worse curse need one consider than to be let alone on God's part, for divine patience to give up one, and to let him go? Look at the wretched squalor and the whole train of miseries that have come upon the pagan nations. Look at the Hamites, in general, by laziness of body and of mind, neglecting the study of religious truth and practice they became more and more degraded till they became an easy prey for the devil who led them into idolatry and step by step into the most miserable species of it, so that Providence gave them up to their own destroyers and self-imposed miseries. Thus becoming a prey to their own blindness they became a prey to all hunters after human game to sell in the world's markets. The root of all evil, the love of money, did it on the part of the captors, and on their own part it was caused by sin, climaxed in idolatry. And as seventy years of captivity cured the Jews of idolatry in Babylon's service, perhaps centuries of slavery will cure the Africans of it. Perhaps Providence saw that nothing else would. Have they been punished for idolatry? And when we consider the divine chastisements upon idolatry since Nimrod gave it birth, how wide-spread, how far-reaching, how long into distant ages they go, how can we doubt the reality of eternal punishment in the future for impenitent sinners?

Now the prehistoric dawn of civilization, anti-Bible source of language, and anti-creation writers, try to make out their own theory—which they have invented—by teaching mankind that all civilized peoples have been down in that condition of savage life. It is not so. It is a slander upon God, and His people; for His worshipers in all ages have been in a civilized state, from the

head of the race to the present. And all who are properly informed know it, too. They cannot make out their theory from savage sources. To do it they will have too much to destroy. Of old, the enemy killed His people and burnt the Bible, but did not kill the cause. Neither will these, nor any of His opposers succeed in their efforts.

The devil hath many servants, many of whom are so devoted to him they will declare there is no devil at all. Since his head has been bruised by the redeeming work of Christ he has not the temporal power over men that he had before as was manifest in these persons possessed of evil spirits. But he is still allowed to have a spiritual power over all who yield to his temptations, for which reason the gospel is to turn them from Satan's power unto God. Acts 26:18. And hence, in 1 John 5:19, the phrase, "Lieth in wickedness" is in the revised version rendered, "Lieth in the evil one." That is, the anti-Christian part of mankind are in the power of the Devil, as if asleep in his arms. In a spiritual sense, therefore, they are possessed of the devil, and his works they do.

I wish here to refer the reader to the excellent observations in Botswell's life of Dr. Johnson on the unfortunate ones possessed of evil spirits related in the gospels. Vol. 2, p. 117. "Which, after all, I think is the most probable cause of madness, as was first suggested to me by my respectable friend, Sir John Pringle, had recourse to pain, tearing themselves, and jumping sometimes into the fire, sometimes into the water. Mr. Seward has furnished me with a remarkable anecdote in confirmation of Dr. Johnson's observation; 'that when they grow very ill, pleasure is too weak for them, and they seek for pain.' A tradesman who had acquired a large fortune in London, retired from business, and went to live at Worcester. His mind being without its usual occupation, and having nothing else to supply its place, preyed upon itself so that existence was a torment to him. At last he was seized with the stone; and a friend who found him in one of his severest fits, having expressed his concern, 'No, no, sir,' said he, 'don't pity me; what I now feel is ease, compared with that torture of mind from which it relieves me.' "

I believe they are right. I have known some, and have heard of others, who attempted to destroy themselves and failed, but bleed freely, were relieved, and saved to enjoy natural life, which leads me to think that bleeding at first, as the physicians did in the preceding generation for many maladies, would be a good remedy in the cases reported above. If it was good then it would no doubt be good now. I have read, however, of bad effects from too frequent bleeding. As Dr. Johnson observes upon the cases referred to in the gospels the self afflicted pain upon their persons was a relief to the mental sufferer, so there are forms of

uncleanness in which pain and partial bloodletting will produce pleasure. Many of them were said to have unclean spirits, and often cut themselves, doubtless from consciousness that it would bring instant relief, and should be accepted as an indication of the real remedy, in such cases now. I have thought that many in the first stages of mental diseases may be relieved by treatment for the liver and blood, and enforced exercise where they are indisposed to take it. And also the drawing away of the proper amount of blood by the physician in many cases, will be the quickest relief. It draws off impure blood, and sets up a quick reaction in the circulation throughout the system, sets nature to work to supply the loss, to fill the vacuum, produces hunger and promotes digestive power—renews the energy of the patient.

Another proof of the decline we have mentioned is the fact the farther we go back tracing the traditions of eastern peoples, the nearer we get to the Noahian age, the more like the teaching of the Bible they are found to be. The Vedas of the Hindoos are the oldest yet found, are the best, most sensible, more like the Bible on the same subjects than any others known to us.

The best of them deplore the fact that their people have fallen far lower than their forefathers were in the long ago. In tracing what history they have numerous evidences are seen that there has been a decline in their civilization and common morality, more and more marked since the first of their race, as far as is known to their best information. Being so secluded from other peoples before the Christian era as they were, is no doubt a reason why they preserved more of the original religious knowledge of their forefathers, from Shem and Noah.

Pilkington, an English missionary to Uganda, in the heart of Africa, between 1890 and 1897, found a native there named Noah. We know that those among us who have Bible names got them from the Bible, so these Africans must have had by some means or other knowledge of Noah. Of course he was a common inheritance of all, and it is pleasant to find that all of them have laid claim to him and have in some way or other recognized his great services to the whole human race. Some amount of this Noahic knowledge must have been preserved by these Africans descended from him through Ham, as in other of his distant relatives, from Shem and Japheth. And it is easy to trace all the peoples of the earth, with their languages back to the branching off in Shinar, to when all languages blended in one, and the whole race was one, and to see the beginning of barbarism, and of its father, which was idolatry. How happy for us that our Heavenly Father has on His own part preserved all this knowledge for us and enables us to possess it to-day.

The next distinguished one to pass away after Noah was Reu. About 22 years from the death of Noah, having lived 249 years,

called the seventh from Noah, that is, in the line of descent of the Messiah, in the seventh generation from Noah. Evidently a good man. The word shepherd is in the interpretation of his name and may have been a presage that he was to be a shepherd of souls, which is probable from the piety of his posterity on down to Rebecca and Rachel. Possibly he was a preacher. His firstborn, Serug, was his junior by 32 years, the eighth from Noah in the line of the Messiah, and having lived 230 years, was the next after his father to pass from earth away.

He was distinguished as being the greatgrandfather of Abraham. In his life work he built upon the foundation of righteousness laid by his father, after the divisions of mankind at the tower of Babel, developing religion in the line of his posterity, as is shown by the results, which lived long in his line of descent in the east.

About this time occurred the first war recorded in the Bible, when Chedorlaomer, king of Elam, with his confederates subdued five kings in the plain of Jordan and held them under tribute for twelve years. Gen. 14:1-4.

The next death on record is Haran's, a brother of Abraham, who was the second one recorded as dying before his father. Going away so early he did not have the chances for distinction as had those who lived longer. It was then as now, in this, that some died shorter lived than others. After Joshua we know not of any who went over a century except his faithful comrad, Caleb, who reached 105 years, his death not being recorded, we know not how much longer. It is probable that some not known in history did. Anna, the prophetess, who lived in Jerusalem when Christ was born was a woman of a very great age. The revised version says, she was a widow of even 84 years. She lived after marriage seven years before the death of her husband, which was then 91 years from her wedding day. Supposing she was 18 years old at her marriage, she was 109 years old at the birth of Jesus. Such longevity is occasionally reached in the nations of to-day.

After the premature death of Haran, "in the land of his nativity, in Ur of the Chaldees," his father, Terah, left there with his entire household, all of whom were Hebrews, and settled in Haran, where he spent the remainder of his days, when he died and was buried, having lived 205 years. He is known with distinction as being the father of Abraham. Was one of the honored lineal ancestors of Christ—the ninth from Noah. A good man he was; and his works followed long in his pious posterity.

CHAPTER 31.

A Passenger.

In obedience to a divine call Abraham leaves his dwelling place and becomes a traveler. Shall we say a missionary? A foreign missionary he was. He went out not knowing whither he went—there was no board this side of Heaven behind him—hence he had no limits. He did not go so much for the good of others as for his own good. With him it was to "go or die." He was moved from idolatry to where it was not. In that sense to a better country. Thus he and all of his were protected from the enticements to idolatry which was approaching where they came from. He followed out his orders, "and into the land of Canaan he came." Gen. 12:1-5. "And the Canaanite was then in the land."

Soon after he arrived his obedience was greatly rewarded. God appeared unto him at his first sacrifice, offered on his first altar in a strange land, blessed his soul abundantly, promised him all of the land of Canaan as a possession to him and his posterity after him. And still more in the spiritual part, for He had promised that in him, through his seed, the whole earth should be blessed, which is a greater blessing than Napoleon could have hoped for on his plans if he could have reaped all he desired. Shortly afterward, however, he moves to another place, rears an altar, calls upon God with his whole household in this land wherein he was a stranger. Soon again he moves, for he was destined to be a stranger in his own land, hence he makes three moves during his first year. But the first building erected in every place was his altar, at which he worshipped God with his whole family and servants all together. He left altars as monuments marking his pathway everywhere he went.

A man of family prayer and of public worship for the Lord said of him as a ground of so great confidence He put in him and of the friendship he showed toward Him and of the sacred trusts He committed to his custody, "I know him that he will guide his household after him to fear and obey God." Not long, however, had he been in Canaan before his faith was sorely tried. There came a famine over that country. He was pressed to move into Egypt, the granary of the ancient world. That was well for Egypt, for so highly blessed with knowledge he helped those children of Ham to a better hold upon religion, to a better understanding of astronomy, and of arithmetic also, says Josephus.

The Arabs through Ismael descended from this great Hebrew—boast of it, too, and we may be indebted to the Hebrew source

for the Arabic system of figures, handed down to the rest of mankind. He was marked in Egypt as God's prophet among them.

Some commentators think Abram did wrong in not telling these princes that Sarai was his wife, at first. But he was a prophet and foresaw what would be the result if he did. Gen. 12:12, 13. His explanation of it always satisfied them. It was a fortunate thing for him, and for Isaac afterward, that they had such a reserve to fall back on in time of danger. It is right to trust in Providence, and it is also right to use providential means to protect one's self in time of danger. Neither did the Lord condemn them for it, as far as we know. When a man becomes enamored with a woman he feels a special interest in her brothers, which Abram had noticed, and used this as a protection until Providence came to his rescue. It was good diplomacy. She was his half sister. Gen. 20:12.

By and by, hearing there was plenty in the land of Canaan, he returned thither. Ch. 13:1. Lot, his nephew, son of Haran, was with him in all these travels. Like his uncle Abram, he married before he started and carried his wife with him, which, I think, is the best way to do. Any man will be, I believe, in least danger to have his wife with him than not.

They stop now in Southern Canaan, sojourning in different parts; which gave the natives good opportunities to learn very useful lessons from them. By which time, both of them had acquired much wealth for those times, for that reason they moved only short distances at a time, grazing the lands, as they went, until coming to the place of their first altar. Here they worshipped God Sabbath after Sabbath in public with their households, and all natives that would come, and morning and evening, with their families apart, each in his own tent. Zech. 12:14.

This happy state of these good people was not destined to last very long, for that proverb which sayeth, "He that increaseth wealth increaseth sorrow," was fulfilled in their history. Their prosperity itself, so much desired, was a breeder of trouble. See here some of the unhappy effects of much wealth. Now these two good men and relatives have to part each from the other on account of the wealth of each.

Here we see the noble trait of generosity in Abram and the opposite in Lot. The sacred history shows the good of the first and the evil of the second. Lot should have given his uncle the first choice instead of accepting it of his uncle. Abram took the second choice and outprospered Lot at that. The generous soul shall be blest of the Lord, while the selfish shall surely suffer.

Lot moved out upon the plains of Jordan, leaving the uplands to Abram. Many a farmer, however, has found there is more real wealth in uplands than in bottoms. God signalized to Abram

His approval of the course he had pursued in the matter. Blessed him with great peace of soul, made him promises of much good in the future. How blessed it is to have good hope of future good! Truly the Lord will be good to them that be good. Ps. 18:20. The good are blessed.

After a time Abram moved to Mamre, and made it a place famous in Hebrew history. It appears to me that somehow Mamre means mother. In a certain sense it was a mother of much good to the human race. Here like a real prince of men and of God Abram received great honors from Heaven. So did Sarai, his princess. It was here that both their names were changed to denote the high honors bestowed upon them. The Lord has a right to give us a new name when he sees fit; and we can afford to thank him for it when the change means our betterment.

Lot had already begun to reap the evil results of his choice. Had he known the politics of that country he had not settled there. The old adage, look before you leap is good advice. The people of that country were already groaning under heavy taxes. Lot had to bear his part to pay them, help to fight their battles, share in the results of the war—was taken prisoner, led far away with his family toward that old country whence they came, Gen. 14:5-12.

When "Abram the Hebrew," or Passenger, heard this he again showed the nobility of his character; for he did not upbraid Lot for going to Sodom, but went to his rescue as quick as possible. Taking 318 of his trained servants, for he was a ruler over many others, and three of his neighbors, he pursued them in the name of a righteous God. Though they were Shemites, Lot was closer to him. Moreover, he knew that it was all unjust. If he was a prophet he knew how to fight. Outgeneraled them, rescued Lot and all the prisoners, and all their goods, with spoils, and brought them back to their homes.

The King of Sodom went forth to meet general Abraham with compliments and rewards. Here we see the nobleness of Abram again. He refused it all for good and sufficient reasons which he gives, at the same time protecting the rights of his three friends in the spoils who went with him.

Whether or not the King of Sodom got that distinguished person, Melchizedek, to go with him to meet Abram, nevertheless, he went. We notice that Abram receives him in a different manner from what he does the King of Sodom. Abram receives blessings at his hands and pays him a tenth of his share of the spoils. It seems from all this that Abram knew him before and had solemn vows upon him, and no other way to pay them.

Here he gave birth to the tithe law so far as history is concerned. Whether it was a custom before or not we are not informed. He also acknowledges priestly offices in Melchizedek,

who brought forth bread and wine, tokens of peace, friendship and gladness. The priest, the sacrifice, the supper, typical of nobler things to come. Prophecy in it all. He was also a king of Salem—peace—afterwards called Jerusalem, from Jebus—strength—strength and peace. He was a neighbor to Abram, showed his appreciation of what Abram had done in delivering his own people from danger from these enemies of his near neighbors.

Melchizedek is the first called a priest in the Bible, the next is mentioned in Genesis 41:45, but there was as to time a space of 196 years between the two occasions named in the account, Melchizedek was the highest that ever bore the name except the Son of God Himself. By similarity in these points was a type of Christ; having in office no predecessor nor successor, had therefore, an unchangeable priesthood; was also king; no successor as king nor predecessor so far as we know as regards any of these points. But from Adam there were those who officiated at the altar as priests, and in imitation of these patriarchal priests came all the idolatrous priests before the days of Moses; afterwards they borrowed from the Israelites. For a fuller account of Melchizedek see the eleventh chapter of "The Story of Creation," part third.

The three friends of Abram mentioned in the account of that victorious action of Abram, I think, were of Melchizedek's people, of Shem's line.

This was the second war mentioned in the Bible. However there may have been some before these. It reveals the fact that war had now become frequent. The fact, too, that Abram had 318 ready soldiers shows that he found it necessary to protect himself, and that he overcame them—the armies of both kings—is proof that each king must have had a small force, unless the Lord fought for Abram and Lot. It also appears at that time every city had its king. In what way they got to be king, however, no history informs us. They came a long ways, too, to make this attack. It is probable that they claimed to have some colonial rights over these new settlements in the west.

The five cities of the plain, I believe, were Shemites. That country was not included in the land of Canaan nor its inhabitants reckoned with the Canaanites.

These aggressive kings and their armies were from the east were Shemites. They were close neighbors to Nimrod, and as he is not mentioned in any of the allies it is probable that he had past away, as the Scripture saith: "Bloody and deceitful men shall not live out half their days." The Egyptian was a growing power then, prospering under the rule of the Pharaohs. None of the Japhethites are mentioned in these wars. They were nestled

away upon the sea coasts and islands, and extending their prosperity over the northern and more western countries.

Abram, like a missionary among them, evidently did a good work everywhere he sojourned, and Melchizedek filled the office of a priest for his own people, if not to others besides, but poor Lot stayed in Sodom, failing to profit by timely warning, as numbers of others have since done, till he lost nearly everything he had, escaping only with two of his family.

After these rich experiences the Lord appears again to Abram, admonished him not to fear. His environments now were calculated to excite fear; assures him that He Himself, the Judge and Maker of all, is his shield—defense and defender—as He had shielded him, protected him against all his enemies he need not be afraid now nor fear anything that flesh and blood might do unto him; also that He was his reward, great reward, exceeding great reward, inexpressibly great reward, for He is the Almighty, the all-sufficiency. In other words, he should inherit the Lord. Of course that includes all things, as Christ saith: "He that overcometh shall inherit all things." The Lord is their inheritance. Moreover, renews His covenant with him, enlarging upon His former promises, notwithstanding there should be suffering on the part of his posterity before its full realization, as Christ informs his people persecutions shall blend with their blessings, and be sanctified to their good.

Now the Lord did try Abram and Sarai in various ways. They stood the strain in all else but this: they had expected an heir so long, the promise slow fulfilling, Sarai became impatient, the devil vexed her, too; so she studied a way to relieve them of this seeming misfortune. When she proposed it to Abram it was an agreeable temptation, and he accepted her plan. She only intended, however, to secure an heir by proxy. But it was not such an agreeable thing as they supposed it would be, and the world has not got over the trouble of it yet, for he fathered the Ishmaelites, a bastard race, which has from its birth been a pest to the rest of mankind. It is always best to wait upon Providence to fulfill whatever the Lord promises. She had a virtuous Egyptian handmaid, whom she proposed might take her place for a while and to claim the heir, thinking the Lord must mean to fulfill the promise in some other way than through herself, for it now seemed that it would be miraculous for her to become a mother. So the Lord seemed to pity their mistake, and the next time He promised Aram an heir He said, Sarai shall be his mother, which made them both laugh for joy.

However innocent they thought it would be, and however much pleasure they expected that child would be to them, nevertheless, it was a source of trouble to the family. So mistakes, impatience, unbelief all bring their broods of trouble as well as wrong-

doing. Doing this at so great a sacrifice and as they thought, under the circumstances, a virtuous act, the Lord did not punish them further than the trouble it brought upon them. It resulted in the existence of Ishmael, who was half-Shemite and half-Egyptian, and he married an Egyptian, which made his descendants a cross between the race of Shem and of Ham, with a preponderance on the side of Ham.

I have long believed the American Indians came from the Ishmaelites. The prophecy bearing upon him and his posterity (Gen. 16:12) is as much fulfilled in them as it ever was in the Ishmaelites in Asia. The revised version puts it: "He shall be as a wild ass among men." This is a true description of the Ishmaelite Arab, the Turk and the American Indian unto this day; and the so-called Mohammadan religion is a bastard slip. Suppose we were to consider the mischief done in the world by this one bastard and his progeny. Truly it would remind us of that proverb which says, "one sinner destroyeth much good." And there is no obvious justification of the fact unless it is that Providence uses them to scourge the rest of men when He sees fit to chastise them for their wickedness.

Various speculations have been made as to how the Indians came here. I believe they came afoot. While in the long ago when there was dry land connection between us and Asia these nomads, inticed by game and pleasure, were drawn to go farther and farther until they got into this country, and after a sufficient number had entered to answer the divine purpose of their coming, by a freak of nature, Providence cut off their return by causing the seas to meet and cover the isthmus. So the unexpected colonists and their families and all beasts of every kind that had come into this continent were obliged to stay and fill it with their progenies. And the prophecy is fulfilled in them unto this time, and nowhere else more plainly than in America.

If this were not a real history the Lord would not have published this on His friend Abraham. The Scriptures give us the best of biography because it is truest to human life.

Lord McCaulay says, "The life of Dr. Johnson by James Boswell is the best biography in the English language." I suppose why he thought so, is because it is truer to the real life of a man than any other. Boswell told the truth about Johnson. He said at times he was absent-minded, always physically indolent, avoided work if he could live without it, and sometimes, in some things at least, was very droll; yet, after all, he was truly a great and a good man; while most of biographers tell all the good things they can get hold of about their heroes, but seem not to know any bad things of them. The reader thinks this was a perfect man; he always did the right thing; he made no mistakes, but I blunder and make mistakes, and often feel

ashamed of myself. So many a youth gets a false idea of great men. No doubt it would be better for the reader to see the weak or bad, as well as the strong or good points in the great subject, as in the case of Samuel Johnson, struggling against all of his disadvantages in his circumstances, and in his own constitution and ill health, gains the victory, and succeeds, to the admiration of all. It is well for the world to know the weaker as well as the stronger features in his nature which is stimulating to others to excite them to high endeavors with large hope of success. Truth is a mighty good thing, but some folks are afraid of it.

Let us courage take and mend our way,
For oft we have heard them say,
In some generous way,
Tomorrow will forgive the sins of to-day. Eph. 4:32.

CHAPTER 32.

The Holy Laugh.

The next most noted event on record of the pious people in the east was the death of Arphaxad, the third from Noah in the lineal descent of the Messiah, which occurred about 183 years after the death of Terah. This one of the first born after the flood, 102 years younger than his father and the third on record to die before his father, was honored by his name being given to an important section of country—Chaldea—and of being the great progenitor of the Chaldean race. The Chaldean astronomers, the Magi, sprang from one of his posterity, Chesed, son of Nahor. Gen. 22:22. Than Arphaxad none other in Shem's line was more distinguished before Abraham.

Now while Abram is sojourning in Canaan a good state of prosperity attends the Shemite race in their chosen dwellings. Excepting sabaism and the wars, the true religion is well sustained among them. So is political government, with an advancing state of literature, all of which is corroborated by recent discoveries resulting from explorations in the ruins of the peoples who occupied those lands in the period of which we are writing. The Japhethites are spreading out upon the northern shore of the great sea, northward and westward, progressing well in secular affairs, keeps the true faith among them, notwithstanding sabaism prevails to some extent, and the turbulent Hamite is pressing on, taking all of Africa he can, which brings us to the beginning of circumcision, twenty-four years since Abram and Lot entered Canaan.

Now when Abram was ninety and nine years old the Lord made him a remarkable visit. Gen. 17:1. It is written, "Enoch walked with God," and that "Noah walked with God." Now He commands Abram to walk before Him and be perfect. It means that he should be continually under divine care, which peculiar blessing Abram needed, for he was separated from all his kindred, a stranger in a strange land; in his circumstances he needed most of all else the divine protection. How comfortable is this when we feel its especial need of which the friend of God was often assured. So are all of His friends in every time of need.

In the life of Bishop H. B. Bascom his biographer says once after preaching on a week day in the mountains of Kentucky he went home with a farmer. After dinner the farmer asked to be excused to take a hunt. Bascom said it will suit me exactly for I wish a quiet hour to read. The farmer took his gun, went his way, Bascom a book he was interested in and went out seeking a cool shade. Finding a dense one made by the spreading boughs of a tree intertwined with vines, he sat down to read. After awhile he felt uneasy, was impressed to move to another shade, resisted the impression for a while, but it became so strong he yielded to it, and went to another place. Then he heard the crack of a rifle, and down came a large panther where he had been sitting. His host came up quickly to see his game. Bascom said, I had just moved from that place. The farmer said I saw the panther was fixing himself to spring upon his prey. I did not see you, though, but it was fortunate for you that you moved. They both thought it was a providential warning to Bascom to save his life.

A preacher once told me this experience he had: It was winter. His brother was addicted to drink, and having gone on a very cold day to a distant village and was to come to his house that night, but it was now bed-time, and he had not arrived. The preacher and his family retired to rest, but he felt impressed that he ought to rise and go to meet his brother, and so strong did the impression become he yielded to it, and near that village he found his brother having started, but so cold and numb he couldn't drive—was drunk. He said if he had not have gone to meet him he would have frozen to death; that he believed the impression was providential.

Sometimes the Lord sends warning to people through the instinctive feelings of animals. "The newspaper dispatches from St. Kitts and from other cities in the West Indies tell of the wonderful action of animals just before the great eruption. Long before Mount Pelee began to rumble, late in April, 1902, the live stock in the vicinity became uneasy, and at times were almost uncontrollable. Cattle bellowed at night, dogs howled and

sought the company of their masters, and when driven forth gave every evidence of fear.

Wild animals disappeared from the vicinity of Mount Pelee, even snakes, which at ordinary times are found in great numbers near the volcano, crawled away, birds ceased singing, and left the trees that shade the sides of Pelee."—The New Century.

On this occasion it was that the Lord gave to Abram a name of higher meaning, and to his wife likewise. Henceforth they are called Abraham and Sarah.. Now when the Lord assured him that his own beloved Sarah should bear him a son, and that within one year's time he laughed within himself. It was an holy laugh, a laugh of thankful joy, as we say, his soul was happy. It was enough, too, to make him happy, and besides when it had been so long his desire and prayer, and hope, and its delay had tried and strained his faith more than all things else, now to virtually receive its fulfillment was well calculated to make him rejoice and be glad.

Abraham now believes, but in a moment the Father of the faithful falls into doubt, and asks if Ishmael might not take the place of the promised one. Often if we were allowed to have our own way we would get less than the Lord means to give us.

Sarah, alone in her tent, overhearing it laughed in the same way. A joy is this which only faith can bring. All who really love God understand it by experience. They rejoice in the Lord in this very way. Sarah, like the healed woman in the gospel (Luke 8:47). when called on feared lest she had done wrong, and woman-like, modestly denied (Gen. 18:15), or instinctively, from her nature, shrank from owning the truth. He who made that fine, modest nature pardoned her for it all, for He knew that she was perfectly innocent of any intended wrong. He is of tender mercy. None except parents, deeply interested in their coming offspring can enter into the holy emotion of those pious souls at that time.

His name was called Isaac, which means laughter, because they laughed in spirit when God promised him to them. And he was a type of all the children of promise, who are born of the Spirit. They are born alaughing in spirit, if not aloud. And their Christian friends laugh the same laugh with them, and as was Isaac, are heirs of the promise. Gal. 3:29. In the first birth nature comes a crying; in the second renewed nature comes alaughing. This vein of spiritual joy has run through the whole spiritual family from the beginning. Isaac was a child of promise (Gal. 4:28), and a child of miracle (Rom. 4:19), a type of Christ in birth and sacrifice.

On this memorable occasion the Lord established with Abraham the covenant of circumcision, which was a covenant of sepa-

ration, for it separated him from all other people. It made him a veritable peculiarity. As by a divine impulse he gave birth to the tithe law, so by a divine appointment he becomes "the father of circumcision" to all others after him, and all his posterity in Isaac and Israel. Now "God went up from Abraham." Gen. 17:22. His dwelling place is on high. Is. 57:15. Christ often speaks of ascending back to His Father, and at last did ascend up to His Father and our Father.

Tithing and circumcision are two Hebriac peculiarities which passed away, without restoration, when Christ redeemed mankind. Some however, rise to argue that the tithe law is yet in force because it was not formally repealed. It no longer exists, but its spirit is preserved in this: "Let every one give according as God hath prospered him." God prospered Abraham so he could give regularly one-tenth of all he made. So did He prosper Jacob, but He has not so prospered every Gentile convert to Christ. Therefore, every one is not required to give that much. There are some Christians who are able to give a tenth of all of their incomes to the cause of Christ continuously, but there are ten times as many who are not able to do so. It is a law which they could not bear. Acts 15:10. And is repealed by the broader principles of the New Testament, which require of all according to their several ability. If a man cannot make more than of necessity it takes to support himself and family he could not give a tenth of that and be able to do the natural duties of life, but another who makes five times as much as he is obliged to spend in his living could give four-tenths of it and yet be able to do the natural duties of life toward himself and family. It is easy to see the superior wisdom and adaptedness to all people of the New Testament on this subject.

When God required it of the twelve tribes He so prospered them that they could do so, but history shows He has never prospered all Christians throughout the world so that they can pay a tenth part of their incomes annually into His treasury; therefore, according to the New Testament He has never required it of them, for it teaches that every one should give, not grudgingly, but cheerfully, according to that prosperity God giveth to industrious people in their lawful pursuits, each after his ability. The tithe law would not be a wise enactment now, but the New Testament regulation is exceedingly so. If faithfully carried out would bring, no doubt, more into His treasury than a tithe law enjoined upon all, for while the most could not give a tenth there are quite a number who could give half or more of their incomes.

The history of Christianity shows there never has been a time when all Christians could bear a tithe law; and St. Paul says, "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," which re-

fers to this as well as to the rest of the system alluded to. Gal. 5:1-3. There is danger of those who voluntarily assume the obligation of paying tithes of becoming unable and of being entangled by inconveniences—it is well, as the Christ himself saith, to first count the cost of it through a lifetime course. Some can receive it others cannot.

I have no sympathy though with the point one tried to make not long since when he said Jacob had become sharp enough to try to drive a bargain with the Lord. I suppose he thought it would be something sharp, but it is neither witty nor humorous. If it was ever so worthy in real wit or humor it were unbecoming to make such at the expense of piety. It is evidence of true piety and of faith and nobleness of spirit in anyone in Jacob's condition at that time (Gen. 28:20-22) to voluntarily make such a vow, and evidence of its sincerity is seen in his performance of its conditions twenty years thereafter. Whereas such an one as the would-be humorist above would have falsified it long before. I dare say no one ever went into such a devout covenant with the Almighty but was happy while keeping it. It is always proof of real devotion when assumed voluntarily and intelligently. Happy are they who have so liberal a spirit to Godward. And more happy are they who sincerely keep such a holy covenant.

I have read of a number who carried it into their business with the same kind of an if that Jacob had in his, kept it and prospered so much that by and by they were giving half their incomes and some of them all of their incomes. And they believed their prosperity was in consequence of the vow and of carefully keeping it.

When the Lord got through with the business He had with Abraham, He retired at once. In which He sets us a good example, to go to our next place of business and not unnecessarily hinder others from theirs.

Abraham, as was his custom, obeyed promptly in having all of his household circumcised. Last of all, he submitted to the rite himself. In this it was like baptism afterward was, administered by one who himself had not been circumcised. Never did it require a circumcised person to circumcise another. Moses' wife circumcised her son. Ex. 4:24-26. The very law requiring it to be done on the eighth day after birth necessarily made it, though it was national, a family institution. It required neither priest nor Levite to perform the operation, was done all over the land in the happy homes of the people rejoicing over the new-born babe.

Of Abraham, St. Paul says he was justified by faith, being uncircumcised. Of course he was. And before he left Padan Aram, as the Apostle does not say, nor does Moses say when he was converted.

Moses' wife being of another people was opposed to the circumcision of her sons, the younger at least, but when she saw that the penalty spoken of in Gen. 17:14 was about to be executed upon the child she did it herself; when the child was delivered from all danger, which teaches us it is no safe thing for any one to neglect a duty for the Lord is in earnest in all He has enjoined upon mankind for them to do.

From travelers among those nations outside of the Jews which sprang from Abraham—mostly Mohammedan now—we are informed that they have always been exact in keeping up the rite of circumcision; and that, too, when there are no human laws requiring them to do so. Such has been the effect of the divine impulse projected into it at first, and the abiding impression unto this day of its importance. And so much of faith in the God of this great patriarch—while the fuller belief is preserved among the Jews, and the fullest among the Christians—it is pleasant to find so much yet alive among his other descendants, according to the flesh. So truly did he do what was prophesied of him in ordering his household after him (Gen. 18:19), and fortunately it is for all to do likewise in their households.

CHAPTER 33.

A World's Wonder.

The Lord appears as a man unto Abraham; with two angels, also, as men, apparently in human form: are received of Abraham as would he receive men in great politeness and liberal entertainment. Gen. 18:1-8. Here is the first mention of meal or flour in Scripture, though it had been in use since Adam was banished from the garden of Eden. Of butter, also, but it had been used from the early days in Adam's family. These heavenly visitors eat of all the things their princely host had prepared for them; not naturally, but miraculously, did they eat.

This occasion drew out our great father's hospitality, showing some of the inner features of the man of faith, who was a polished gentleman, always above those things which are little or unbecoming in a prince. After this princely dinner and much happy conversation they propose to go on their way. For neither angels, nor God, have any time to lose. It is only short lived mortals who can afford to lose time. Nor does the friend of God insist on them tarrying longer than they can afford to stay; but kindly volunteers to go with them a piece "to bring them on the way." In

the next verse see what honor the Lord puts upon Abraham, because he was the best friend He had on earth, and he was proverbially called "the Friend of God." What a title for a man to bear, "God's Friend"!

One of the guests was the Son of God. To Him Abraham prayed. The other two were angels. The Lord sent them to investigate Sodom and the system of cities connected with her and report to the throne the condition of affairs in each of them, humanly speaking, for He knew already. While they were advancing, as men on foot, towards Sodom the Lord remained and talked with Abraham, who, when he was informed of the determination concerning Sodom, sympathized with them if they were wicked, and prayed for their lives to be spared. Especially did he pray for the lives of all of the righteous to be spared and by example teaches us to lovingly pray for all men, and it is an impressive fact that He granted him everything asked for in behalf of the righteous. If, therefore, he had asked for more he would have rejoiced more. But in the charity of his great soul he thought surely he had gained his case, and would not hold the gravious giver any longer. But failing on his last proposition—ten righteous—even every righteous life is saved from the burning, though not one righteous person was found there outside of Lot's family. They had not gained one by going there; scarcely saved themselves. Lot had not made a single convert since there he had been; was saved himself as by the skin of his teeth. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" As soon as Abraham stopped praying the Lord went on His way. You see the Lord does not idle away His time (verse 33).

When the two angels, like two men, came before the gate of Sodom, Lot rose up and received them in a lordly manner, for he had retained the polish he received from his uncle Abraham. He took them in to lodge for the night and was richly enjoying their company when the bad men of the place surrounded his house to make an assault upon the strangers, supposing them to be men, thereby attacking angels unawares. As Lot could no longer protect his guests, they smote those bad men with blindness to protect Lot and his family. "For the Lord knoweth how to deliver the righteous out of temptation, while He reserveth the wicked unto the day of destruction to be punished." 2 Peter 2:9.

Finding the place so wicked they, so to speak, resolved to investigate no further, but rescue Lot and his family and destroy all the rest, which was as far as Abraham's prayer could be answered, for he did not ask for all the wicked to be spared for the sake of four righteous, but prayed every time for all the righteous to be saved alive, and happily was it answered.

They now inform Lot of their business, up to which time he thought they were men. How fortunate for him he took them in!

But there be some we should not take in. 2. John 10, 11 verses; 2 Tim. 3:6. This sort like the devil will quote Scripture to fool people. They were so disturbed the family could not sleep any that night. Poor old Lot went out at last to preach, to preach to his neighbors; but he was like one that mocked. None of them believed what he said; they believed he was a good man though.

There were two young men in the doomed place that were engaged to be married to his two daughters—they were not among those wicked ones which stormed Lot's house, however. His daughters said, 'Father, do go again and tell them to come and go with us! How can we bear for them to be destroyed!' Lot went to them again and again, but neither would they be persuaded, though they were his intended sons-in-law.

The fifteenth verse shows when the Lord is agoing to do anything He goes at it early, early in the morning—at the place of action—that is the Bible on the subject. He is as we would say, an early riser. He is represened as rising early and working late. Hence the angels on order by break of day were urging Lot and his family to depart or they would be too late to be saved. But Lot was so slow to start they took hold of his hands and led him out of the city, as a brand, he was plucked from the burning. And had to take them all by the hand and lead them out, or they would have been burnt. It was prayer and mercy that saved them, yet Lot plead to be allowed to stop at Zoar. It was granted. The little village spared for his sake (from the 19th to the 22d verse) is sublime indeed. The angels can do nothing till the righteous are safe, and "the sun was risen upon the earth when Lot entered Zoar." No doubt its inhabitants were surprised to see him so early, and in such haste.

The angels gave the signal back to Heaven that all things were ready. The Son of God touched the button, as it were, and the pent-up waiting destruction quickly came. From a night's revelling they went before an early breakfast to destruction. When the Lord destroyed the Old World He drew heavily upon the oceans for water supplies; but now it seems He draws, as it were, upon the lake of fire. Gives them fire and brimstone. Hell received a large increase of population on that day. Perhaps that was a time when she enlarged herself (Is. 5:14) and was moved to meet them at their coming. Is. 14:9. She sent out some of her highest ranks to meet them, and they received a warm reception to her inhospitable abodes.

In their narrow and hasty escape they were commanded not to look back, yet when the fire roared so fearfully his wife became excited and forgetting the orders of deliverance looked back; for which act of disobedience she at once petrified in her tracks—like a statue of a woman including the apparel she had on, of a

saline nature—a veritable pillar of salt she was. Josephus says it was standing in his days, and he had seen it. Some early Christian writers speak of it standing in their days.

God was so displeased with her act of disobedience she lost the temporal salvation then present, but mercy prevailed in saving her soul. "Remember Lot's wife," who being saved out of the judgment of Sodom, lost that salvation by disobedience, so may one now saved from sin lose this spiritual salvation if disobedient to the Heavenly commandment. 2 Pet. 2:21; Acts 26:19; 1 Tim. 4:16. Woe to the preacher that ceases to preach the Gospel of Christ, and to every one who fails to exemplify it in his life.

Lot and his two daughters stopped in Zoar, but had not missed the lost one from their ranks. When the thick smoke had cleared away they all went back to look for her. They recognized all of her features as if she had gone out of this world in the common way of human departure.

In all of this fiery scene of human destruction there was there a stroke of mercy. For above the sulphurous fumes and smoke there was a beautiful action going on. It was the souls of infants, and of little children, and of innocent youth being saved. Gabriel was charged with this work, and many holy angels were all around and over those unfortunate cities helping those delivered souls to fly over those fiery scenes of destruction to heaven. For even justice would not punish the souls of such after the death of their bodies, nor would mercy leave them in this world lacking quite all the comforts and necessaries of life. These were saved in Heaven for the sake of Him who said, "suffer the little children to come unto me, for of such is the Kingdom of Heaven." Every innocent soul went to heaven, while their natural lives were destroyed in the overthrow of the cities in which they dwelt. It could not be otherwise for although "His mercies are great," the Lord could never consent to perpetuate such a stock of people.

All Heaven rejoiced over these fruits of redeeming love. So while hell received a large immigration, heaven received many also, and though there were great reasons for sorrow, there were grounds for rejoicing too.

In those unfortunate people we are warned of the uncertainty and moral danger, of earthly riches. While Abraham yet sojourned in tents, Lot had a settled home, a house in Sodom. Was a city gentleman. A city judge. But how uncertain is the earthly estate even of the righteous under such circumstances. Better far the shepherd's tent. Better a field with the cattle. Better the sojourner. The natives possessed wealth, lived in cities, had houses and walls, were in comfortable circumstances, well protected, had stood wars, felt safe. Went on revelling until Lot left, when they thought he was scared for nothing. So the Bible

predicts and warns it may be with many at the last day of time with them, who will have the misfortune of being unprepared for that momentous event.

After the fires had subsided, Abraham went to see what had become of Lot and his family. He trod very cautiously for fear of sinking, for the fires were now burning deeply under ground. Neither could the water of Jordan, as yet, put them out. But the water from the river claimed every cavity made by the fire until it became a sea, and when it had covered all of that land on which those four cities stood and had burnt up every relic of everything which was in them so no part of man nor of beast remained, and had burnt the spaces between them, and all, all were swallowed as in a very lake of fire, for the burning elements converted the water into steam which sent forth, as it were, the very breath of death, it made the great patriarch think of the doctrine and place of the "second death," which he feared those poor souls had found.

The scene was so sickening and heartrending he went back at once and told his wife all that he had seen. That it choked the bold Jordan himself, that he had not yet got through the fire, that there were great explosions under the muddy boiling mass shaking the ground for miles around, sending up hot vapors with boiling water high into the air, at short intervals apart, and it all looked like a sea of fire; that the smell of brimstone was everywhere that it seemed it would burn the earth up.

His report waked up his neighbors more than they had been before, numbers of them went to see it themselves, went all along its length. It was still burning as Abraham had described. They went on around the south end of the fearful scene, and were surprised to see that Jordan had dried up all below into a mere wady. The bed of it was yet wet, having in it here and there some basins of water. Crossed its channel—on and on curiosity led them until they saw that pillar of salt—thinking it was either a ghost or an angel guard, supposed they were forbidden to go any farther, went back and told "the Friend of God" all they had discovered.

Abraham now with others goes again to see the wonder, and especially the silent guard the other company had seen. He was deeply impressed with the fact that the noble Jordan could not pass this sea of death. That here that grand river was lost whose flowing waters he had watched so often as they rolled on through this now forsaken channel to the sea. As the Psalmist, he mused—delightful study it must mean—on this providence as he rounded the south end of this dreadful sea, which yet had at its bottom, here and there, signs of fire, and sounds of explosions were still heard in it.

Now they see the statue in the distance. Abraham himself shuddered as he recognized its features. Strange musings came into his great mind as he thought upon this miraculous event. He led his company on to Zoar to inquire. Those people said, "that is the real statue of the prophet's wife who was a judge in Sodom." "Where is that prophet?" asked Abraham. "The poor unfortunate man and his two daughters that lost all they had in the burning of Sodom, went up into that mountain and are living in a certain cave." Abraham and his friends went on to see Lot and his daughters. Found them making themselves as comfortable as they could under the circumstances. The meeting of him whose prayers were so wonderfully answered in their deliverance, with those so marvelously delivered was an affecting scene. Though sorrowful enough it had in it to them all, much of heavenly joy.

Lot said, "on that awful morning we were so loth to leave our beautiful home with its pretty surroundings and luxuries, and were bidding our friends farewell, the angels sent to deliver us took hold of our hands, as those strong ties were breaking at every strain, wife and I were so sorry to leave them to their ruin, our daughters, too, doing everything they could to get their espoused husbands to come with us, and ushered us out of the doomed city or we would all have perished—destruction was that nigh—though no signs of it were seen by any except the angels of our deliverance. And my poor unfortunate wife was so nervous she became excited when the fire blazed up and roared so fearfully as if it would overtake us, must have forgot the order not to look back, and turned her face toward Sodom, and she was turned into a pillar of salt as you have seen. We did not know, however, but what she was following us until we stopped in Zoar."

Abraham returned as soon as possible to tell Sarah who was very anxious to hear from Lot and his family. She sent them by the servants bedding, wearing apparel, a tent, and other articles, for which thoughtful kindness many thanks were returned.

Now with his daughters he moved down to the foot of the mountain, spread his tent in sight of the famous ruins, for such is human attachment for place; nor did he feel disposed to move out of sight of that lonely shaft which stood as a silent watcher by night and by day over these scenes of death. He often resorted thither and gazed upon those familiar and lovely features embalmed in salt. And withal he had been so long attached to the environments of Sodom he did not wish to retreat from them; for though all of man's works there were destroyed, yet all surrounding nature beyond the ruins was still beautiful to him, and his tent was pitched toward where Sodom had stood.

Having been long used to a house to live in—a city home—a

settled life, he did not feel like moving from place to place as he had once done; so his tent was a fixture. He farmed, gathered about him such domestic animals as would pay him best, and in a few years could live comfortably. But so sad was his bereavement, so deep and lasting his love for his wife, he never entertained a thought of marrying another.

The news of the burning of the cities and the wonderful statue of salt, spread out over all the populated earth at that time. Travelers from all parts came to witness the truth of the marvelous story. It was a world's wonder in those days. Is yet a wonderful scene, although much overcome by the effects of time upon nature.

The grandest and greatest miracle in animate nature since creation was the flood. The next in its effects upon the human race was the confounding of man's language at the tower of Babel, and the next was the world's wonder of burning of these cities—this sea of death—and pillar of salt.

The land on which these four cities stood in the plains of Jordan and the country around each of them before this was like the garden of the Lord (Gen. 13:2, 10,) but now is changed into a sea of death. So by his sins a man may curse a paradise into a hell. This stands like a lasting monument of wrath against the sins of men. Before this all these plains were as fertile as Egypt's delta, now for miles around reigns the desolation of death—the sea and land of death. Nothing grows there but the deceitful apples of Sodom, of which Josephus says: "When you cut or break one, it vanishes away into smoke, leaving only a few ashes in your hand both of which have the smell of brimstone." An emblem of the deceitfulness of sinful pleasures, and a symbolical witness of the truth in nature to this story of Sodom in Holy Writ.

Before this visitation of divine wrath the Jordan unhindered flowed on to the ocean, but ever since he has been lost in this sea of death and its death surroundings, lost here it may be by absorption of its waters to satisfy the insatiable appetite of this deathly dry atmosphere for moisture unless it has an under current to the ocean, an emblem of the invisible life to mortals which human spirits enter when we no more know them on earth. So life is swallowed up in death on account of sin. The Dead Sea so draws upon the Jordan it is lost in it. The end of the river is not seen; it goes no man knows whither. Neither can any fathom that loss which comes from sin. Its end cannot be seen by any human eye. So in the language of inspiration we might say: "What ailed thee, thou Jordan?" Why tarrieth thou in the plain?

Here nature itself declares the divine wrath against the sins of mankind, the scenes of their sins suffering in a figurative sense

the vengeance of eternal fire, fearful presages of the wrath to come upon all who sin. And what was their sin? The violation of the laws of virtue. This more than any other particular form of sin. Jude, 7th verse. We should let nature, regulated by the Bible, have her legitimate course in us in all virtue, and anything that prevents this is an abomination in the sight of God, and condigned punishment will follow them to their exit out of this life and shall never forsake them in eternity.

Let this sea of death
To the youthful breast,
Be premonitory of lustful fires,
Which burn with evil desires
That hasten to eternal death.
Better far to follow Cupid's charms,
For those who by him are led,
And do early wed,
Are happier far
Than e'er were Adonis and his fair one.

CHAPTER 34.

The Father of the Faithful.

In the nineteenth chapter and twenty-seventh verse we see that the great Father of the Faithful was an early riser. The Scriptures furnish many evidences of early rising. When the Almighty promised to meet Moses He invariably told him to come to the fixed place of meeting early in the morning. The Bible represents the Lord as rising up early to teach Israel of old and as an industrious man continuing late in the work. So represent the evangelists Christ while on earth, sometimes rising a great while before day in order to pray much before beginning His day's work, often coming on feast days early into the temple to teach the people during the day; then in the late afternoon retiring to Bethany for a quiet night's repose.

But the wicked "love darkness rather than light," turn day, as it were, into night that they may revel in the night. John 3:19-21. "They that be drunken are drunken in the night." 1 Thes. 5:7. As it is now with the wicked so was it then in Paul's day and also in Lot's time. They, for the most part did their evil deeds at night as sinners do now. Then hide away from the eyes of men, but God sees them both day and night.

It is always best to follow the order of nature, which is God's

order; take the night for repose and sleep, the day for work and business. If we can afford to take recreation, take it so as to allow sufficient of the longer nights for repose and all of the shorter nights for rest and sleep. Some burn the midnight lamp to work or study, but it is not at all necessary, neither is it wise nor is it good. It is a mistake. All who follow it will so find soon or late. It is far better to follow the natural order of things. Then they can do better work and work longer. They who seek pleasure only can have more pleasure and better pleasure in the divine order for this world.

Abraham was up early, early enough to see the burning of Sodom. If he had slept late he would have missed that scene. What a pity some are too lazy to see a sunrise! Or worse than lazy if a night's wickedness prevents it.

The text shows that Abraham's prayers were a sanctified means of saving Lot and his family (v. 29). Their souls, however, were already saved by grace divine. How good it is to have the righteous to pray for us. As James says: "The effectual fervent prayer of a righteous man availeth much." 5:16. And who can tell how much? It would be well and interesting too, for the reader to take the Bible and see how many answered prayers are recorded in it. Modern Christian experience and observation give many more examples of answered prayers both in spiritual and temporal things. So is it in our day and in our experience. No better guarantee can a man have than this to supply all his need, for both soul and body. "More things are wrought by prayer than this world dreams of."—Alfred Tennyson.

Although Satan had received so many souls, yet he wanted more—he is never satisfied. He thought to take advantage of Lot's extreme circumstances to destroy his soul even after he had been so signally saved. Tried to create a prejudice in Zoar against him, notwithstanding by prayer Lot saved their property and their lives; they pretended to believe he caused the burning of the rest; and made it so warm for him he left there and went up into a mountain and dwelt in a cave.

Now Lot had suffered the worst burning on record, no property left, no friends to help him, lost his wife in consequence of it, had no craft, no tools to work with, Abraham as yet knew not where he was, though he had saved him and his family twice—it was fortunate for him that he thought to put all the money he had in his pocket before he left Sodom. With it they bought from the people in Zoar such things as they mostly needed, as best suited their present conditions, to dwell in that cave where they were going to live.

'And Satan in their present straits tried to destroy the souls of Lot's daughters. He reasoned with them that there would never

be another chance for them to marry, which was a painful thought for a woman of that race for they all desired to be mothers; and the more children they had the better satisfied they were. But they determined not to sacrifice their virtue, yet thought they could save their father's name and race from dying out in an innocent way, which they thought in their condition God would justify, as they would not do so only for the purpose to keep mankind from perishing out. (31, 32 verses). They knew as yet of none except those in Zoar, and were forbidden company with them any more, so they were cut off from all other people. Of course the Lord intended to provide them husbands, but they were discouraged, hopeless, and too impatient to wait for offspring in any other way than they had conceived. That night Lot slept soundly, and dreamed he was with his beloved wife as he formerly was in his home and was not conscious of anything to the contrary.

I knew a widower, a good man he was, who said he dreamed of his wife every night. It may be that Lot passed over all his misfortunes and in his restful sleep had happy dreams of being with his wife, going back to the days just as she used to be in all things at that time. Dreams make wonderful skips; they go back to former days, to youth, to childhood. They take in the enjoyment as it then was. If a man loses a brother in youth and lives to be old whenever he dreams of his brother he will appear just as he did when he used to be with him. If he loses children in his dreams of them they will appear to him as they did when he used to be with them. So it may have been with Lot at that time.

I read of a servant girl who became a mother unlawfully, the court required her to swear who was the father, she protested perfect ignorance of the whole affair, and was relieved by a servant boy that lived in the same home, who swore that one night when she was fast asleep he slipped to her pallet and had the chance to father it and it did not wake her.

By and by Lot found both of his daughters, in a way that he could not account for, and he thought to punish them for being in such a condition, but they reminded him of the two banquets of wine they had. The Lord, too, was merciful to them for He knew every thought and purpose of their hearts. And thus that part of the Shemite race was preserved by the strategem of a woman.

Often persons take spirits to do things they would not do in sober moments. And frequently by impatience some bring upon themselves lifetime trouble. If those girls had waited, they could have married in honor, no doubt, but doing as they did, although it did preserve their father's name in his posterity, yet it prevented them from ever having husbands and lawful children. So

while it appears they were not punished for their sin, yet they suffered its consequences in this world. No sin can be committed but those concerned in it shall suffer for it. It is always best to be patient, trust in Providence and abide His times and seasons for He will surely provide for His own.

If Lot's family had such trials after they were saved from the burning, how much worse might it have been with the babies and little children in those cities burned if they had been saved and no friends to care for them? It was best for them to be taken to heaven as they were. Truly "He hath done all things well." Mark 7:37.

Lot and his daughters lived religiously the rest of their days, raising the two boys after a pious manner. When grown their mothers selected a wife of the Shemite race for each of them. They nestled about their childhood home. As no other people were disposed to immigrate to those uninviting lands, they had undisputed sway over them all. Divided them between themselves. Here by the help of Providence each built a nation of people bearing the names of these two sons, Moab and Ammon. Often called the children of Lot (Deut. 2:18, 19), which up to the Exodus had held their own against all other peoples, though then overcome by their more powerful kin in Jacob. Afterwards often mentioned as opponents to Israel. The children of Abraham always recognized their relation to these descendants of Lot.

"After these things," Abraham moved southward, pitched his tent for a few months between Kadesh and Shur (Ch. 20:1-2), thence before the birth of Isaac to Gerar in the border of the Philistines, where outside of the land of Canaan Isaac was born. He was to be a pattern of all the children of promise. He was born outside of his own inheritance—Canaan. Born a sojourner, so are all the children of promise.

His birth is called a visitation from the Lord. It was the happiest event in all of their married life. Very many precious promises were minatured in him. His mother thought all her friends and kindred would laugh with her when they should hear of it, and that too with real joy. The occasion was celebrated with pious festivities. Abraham and Sarah neglected no part of their duty toward Isaac. They obeyed every word of God in His holy covenant regarding all things in it. And the Lord was with them in this land. The natives in all that country acknowledged it too. For they believed in God and knew He was with these people. Therefore they wanted to make a treaty with him and with his son after him, which they made at Beersheba the well of the oath. And Isaac confirmed it in his days. So they dwelt many days with the Philistines.

It is worthy of notice here, as well as in chapter 12:18, 19, that

the Egyptians and the Philistines, as well as the Hebrews, regarded marriage as a very sacred thing. Ch. 20:9. And by no means consented to adultery. Any sin against virtue was considered very bad at any time, but far worse after marriage than before. Let us remark also that these people feared the Lord. There is no allusion to idolatry among any of them up to this time. Sometimes our neighbors are not so bad as we suppose, often are better than we expected to find them. Ch. 20:11. It is well to think charitably of them unless we have evidence to the contrary. It is truly pleasant to find these Philistines at this time in such close touch with heaven. Ch. 20:3-8.

From the death of Arphaxad, 22 years, the world is bereaved, and especially Shem's race, of another of the great and pious ancestors of the Messiah, Salah, the fourth in the line from Noah, having lived 433 years. His name means mission, sending. He did, perhaps, a good religious work, and it was his labors that extended knowledge and pious influences and helped so much to make the Shemite race what it was—sending forth piety in the lines which followed its course in the distant future.

According to St. Luke's genealogy (3:26), Cainan comes in between Arphaxad and Salah, which adds about 35 years more to the chronology. This is all the information we have at hand concerning him.

After this Abraham sojourned a long while at Beersheba, and when Isaac was 25 years old God put upon him a very severe trial, and he durst not ask even Sarah to help him to bear it. Our severest trials oft must be borne alone. So it was with the father of the faithful at this time. No one knew it but himself only; and it was the more severe because he alone must bear it. But so well trained was his heart that even Sarah did not suspect it. She only supposed that he and Isaac were going to some holy place to sacrifice and both duly return again, of course. Nor did any of the rest, not even Isaac, suspect anything more than that. But called of God, he did not hesitate, consulted no one, conferred not with flesh and blood, but went straight to his duty. Accounting that God was able, and would verify every promise He had made him. Yea, he believed that word, "In Isaac shall thy seed be called." So when the trial was past he was as one risen from the dead. In spirit he might have said, "This my son was dead, and is alive again."

God did not intend for him to slay his son, watched every step he took with divine delight, and at the supreme moment held him up from doing it. That was all the Lord wanted, was as far as He wished for the proceedings to go. For the good of him who was tried, and of coming generations, it was enough. It is a grand illustration of God's gift of His Son to the world; and of His Son's

willingness to sacrifice Himself for the world of mankind in all of its generations, from the first to the last of them.

This example of Abraham is without a parallel in all history. Neither would it be safe for anyone to undertake to imitate it, nor has God ever required it of any other, and He intended from the first to prevent Abraham from making it real. And yet there are ways in which parents may sacrifice their children to God. Not by throwing them into the river Ganges as the Hindoos do, or by placing them in a pagoda to perish as the Chinese do, or making them walk through fire to Molech as some did of old, but by consecrating them to God. And when His grace calls for their service here, or His providence calls for them in that world above, in both heart and action be resigned to His will.

Here in this, henceforth, holy mount chosen of God for this purpose and afterwards as the seat of worship for all Israel, Abraham received new assurance that every promise which the Lord had made him should be duly fulfilled. And do not you and I when our sorest trials are past? or when we have obeyed as unto death, or have resisted as unto blood, rather than do a wrong thing? The promises were confirmed to him by a voluntary oath on the part of the Lord. Ch. 22:16-18; Heb. 6:13-18. After the genius of the Hebrew language, the antediluvian custom, He named that place, Jehovah-Jirah, which means the Lord will see, or provide, which the Lord did there and then in the time of his greatest need. There He provided a sacrifice for that new altar, where no sacrifice had lain instead of Isaac, as He did afterwards His own Son as a Lamb in the place of Adam and his race. And Moses wrote "there in the mount of God" it could be seen in his day (verse 14).

When he stood before that altar in the sublimest act of obedience on record, except the obedience of the Son of God Himself, the Lord called out of heaven, "Abraham, Abraham," in haste and emphatic, ere he struck the mortal stroke with his faithful knife, for He knew the intent of that true heart and ever faithful hand. The prompt response from that rare altar was, "Here am I." At my post, the place of duty, my true place. From that mount of devout obedience he came forth with a light and cheery heart as one whom God approves. His step like that of a victor; his every movement like that of one who has conquered. In a certain sense he stood for all his race. In him they were all to be blessed. In him the great Giver of all blessings accepted a response as from all. In the same sense he won for his whole race. The like is never to be repeated. He was the man who was tried, who was true, the man who received the promises and not only for himself, but also for all men, in a spiritual sense. The Father of the faithful. Gal. 3:7-9.

No man had ever been tried as was Abraham; none have been since, nor will any one be so tried in the future. God was satisfied in that one example of it; it was enough. If sincere it would be only fanaticism to endeavor to imitate it.

Abraham with Isaac descended to the place where they left the rest of their company. All returned to Beersheba. Isaac told his mother all about it. She was astonished at such proceedings, but was so glad God changed them as He did she could not upbraid Abraham at all.

Soon after this by some means or other, they heard good news from their kindred in their old country (Ch. 22:20-24), of which they made good use later on, as appears in Ch. 24. In those days there were many passing from the east to the west in the interest of commerce and for other purposes of travel, as Biblical history shows in other passages of easy reference.

Afterwards Abraham moved back to Kirjath Arbor, in the land of Canaan, which is Hebron. Ch. 23:1-2. The Lord was manifestly with him in all those journeys, and blessed him. Both temporal and spiritual prosperity smiled upon him and all his. Yet a sore trial now "waited for him." How true it is when we get out of one another comes. But the good hand of Providence is in them all.

Now he and his beloved Sarah, the true, happy wife of his youth must part. Although his junior by ten years her soul must precede his to eternity, for it is often the case that those of exquisite beauty are less tough in fiber. So it was with this fair princess. She did not have correspondent strength and vitality with her prince, though he was her senior by ten years. She was not only pretty and princessly, but also a pious woman. Saint Paul refers to her, and so does St. Peter, as an example of sobriety. Ever was she polite to Abraham, after marriage as before; did not call him Abe. Honored him with a title, called him lord, or mister, feeling in her heart, too, that it was well deserved. Saint Peter wanted all his sisters to follow her as a model woman, and he wanted all his brothers to be as good to their wives as Abraham was to Sarah. 1 Peter 3:1-8.

At one time, when something lay very heavily upon her heart, she approached Abraham very cautiously upon the subject, found him as ever quite pliant to her wishes; and still another time when there was a domestic flurry in the back yard (Ch. 21:9) she said nothing to the parties concerned, but appealed at once with prudent judgment to Abraham. Her request being wise and good it was granted and approved of God.

First and last, and in every place, she showed the greatest kindness to Abraham, was his truest, best friend, doing his every wish, none of which, however, were ever unreasonable or wrong

in any way. Her holy life was a great inspiration to the daughters of the Hebrew race, for while they all, male and female, honored Abraham as their father, they no less honored Sarah as the mother of their nation. And history honors her more than any woman that lived before her. She is the first woman whose age in number of years is given. But those who contend for woman's rights do not contend, however, that their ages be made known. She is the first woman whose death is recorded. Hers is the first burial mentioned in history, yet they died and were buried.

Sarah died as she lived. If her life was glorious, her demise was none the less glorious. Dying on the soil of the earthly Canaan, the resting place of so many great and pious dead, her soul passed most triumphantly into Canaan above.

Now Abraham provides a burying place for his dead. In this transaction with the sons of Heth we see magnanimity and wisdom in this great patriarch. Refused the land as a gift, though sincerely offered, too magnanimous to receive it in that way, and withal too wise, as the text shows in the reasons he gives, nor would he use it without securities. He was too far-seeing for that. So he paid Ephron his price. It was paid in silver according to its commercial value, which is the first mention of silver as money. Neither would he take it on a credit. He was too cautious for that.

Horace Greely said, "Don't go into debt." Good advice. For he said, too, "Debt is cruel." Debt is a hard master to an honest man; enough to make him miserable while he lives, and to die hard at last. It is much easier to keep out than to get out. The hardest of all is to swear out, for as the Bible says, "The way of transgressors is hard." For one to pretend to be broke and can't pay, is mean. It's lying and stealing both—a sure way to eternal torment. There is but one way for any one to be justifiable in bankruptcy or homestead; that is, to hold hands off so he can work out; to intend to pay principal and interest, all of each, and make a manly effort to pay all as soon as possible. Then he will surely do so and be happy, for Providence will help him. If he don't, he is forever a lost soul, sure.

Had writings drawn for its protection to him and to his heirs after him, or subscribed evidences for its permanent possession (Ch. 23:17-20), which stood firm as long as his heirs possessed the land of Canaan. It is the first thing of the kind recorded in authorized history. His genius was capable of producing such evidences and protection, even if they did not exist before. Henceforth it was one of the most sacred bits of soil to the Hebrew hearts, a place most dear to the whole nation. Machpelah was a Westminster Abbey to them. Here in a befitting manner,

with the dignity of a prince (Ch. 23:6) Abraham buried the remains of Sarah, and here, though a strong nature physically and mentally, he mourned for Sarah and wept for her, was lonely and sorrowful for many days. But notwithstanding his grief he durst not give up duty.

In order to carry out the divine plan as given him it was needful to have a wife for Isaac different from any of those around him, and in Isaac's present conditions steps must be taken in time to prevent such an evil as might arise from an improper marriage. In this he was wise, for it had been deferred quite long enough already, as he was nearly 40 years of age. It was Providence though had held him back so far. So Abraham sends back to his old country for a daughter of the race of Shem, a Hebrew, of his own kindred, to be the wife of Isaac, who should be worthy, with Isaac, to receive the promises. Trusting and praying for divine direction in the whole business, as Isaac was called of God so should she be, and she was. The Lord prepared her as He had already prepared Isaac. While the prince was growing in the west, God was raising up his princess in the east.

Abraham trusted this matter in all its importance under Providence to his most faithful servant, one born in his own house, reared by Sarah, one whom Isaac had known and loved all his life, who had charge of all that his master had, and had shown himself worthy to be trusted. And the narrative of this interesting matter shows that he walked in the steps of the faith of his great master; was a conscientious, righteous man. Abraham bound him by a most solemn oath to do exactly as he said, and the hand of the Lord was shown to be in it all.

It appears that it was the custom in those times for the oldest servant, or ruling one, of the household to have the authority to take a wife for his master's son (Gen. 24:34), or in the event of the death of the master before the marriage of his son, the heir apparent to succeed his father, it would become the duty of this eldest servant, or ruler of the household to choose as the guardian of his master's son a wife for him. Persuant to this custom Abraham said to him, "Thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell, but thou shalt go unto my country and to my kindred and take a wife unto my son [isaac]." Abraham was too wise to postpone this duty any longer. He wished it to be surely done while he was yet alive. He herein sets a good example, too, for us all.

Read this beautiful story for yourself in Gen., 24th chapter. It is too pretty to be marred by anything I can add as a comment on it. Faith easily and pleasantly traces the hand of Providence in it from beginning to end.

CHAPTER 35.

The Heir Apparent.

Rebecca was one of the best girls of those times. She and Isaac were cousins on their mother's and father's side too. She had been piously reared and was pious by personal habits; was religious from childhood; was well established in all religious doctrine and duty as handed down from Adam, Noah, Shem and her immediate ancestors. She believed in the callings of God; had heard much talk of His calling Abraham and Sarah to go to Canaan with Lot and his wife, and of their travels in Canaan and in its adjoining countries, of divine blessings upon them, of the wonderful destruction of Sodom and the three cities burned with her, of the miraculous deliverance of Lot and his daughters, and how their mother was made a pillar of salt and she naturally had a desire to see those western lands, and had often felt that she might be called some day to go hence; oft had intuitions of her coming fortune; oftentimes imagined she was a princess in that far-off west; frequently dreamed of crossing the wide desert riding on a camel; was strongly impressed that her duty would be in that direction.

She was raised to assist her father and brothers, more or less, in looking after their flocks and herds, especially in watering those animals at the well, which was good exercise for girls in those good old times. This afforded her good opportunities to meditate upon nature and the Providence of God, who is the great Shepherd of mankind, and felt happy in the thought of consecrating herself to Him and to His service. Hence when the extraordinary call of Heaven came for her services she was prepared to accept.

And though she had been silent while her material guardians consulted for her, when the question was referred to her for final decision, she said, "I will go." Never was language better used or more sweetly. Every letter sounded with richest music. No orator except the great Master Himself, was ever so eloquent, nor could have made those words sound so sweet, so heart-like, so full of true love, so peculiarly feminine. "I will go." Those words spoke from her virgin lips, were sweeter far than any earthly music, withal so firm, yet so kind, bespoke her faith and her nature prompt. Isaac to be blest with such a bride, so beautiful and, at once so good and so pure, was in comparison beyond all earthly wealth in value.

The news of this uncommon visit and of its results, of Rebecca going in this unusual way to Canaan, soon spread over that community. Her young friends and relatives came to see her, and to bid her farewell, heartily congratulated her in view of her good fortune.

In due time she was ready to start with "the man" for the land of Canaan. Nor was he a colored servant. As white, no doubt, as any Shemite, only it was the misfortune of his parents to be captives—sold into bondage—and he himself so born. Some of her damsel friends accompanied her on steeds a half day's ride, when they returned by nightfall to their homes. But on and on through that desert way went the believing, hopeful, happy Rebecca, like an holy missionary to his appointed work, and her nurse her mother gave her, alone with the good man and the other men that were with him, through that bad wilderness, often infested with robbers, fearing no danger from any source whatever.

May we not say she was a missionary from the east to the west? A great work she did. The congratulations of her parting friends were more than realized. Neither shall we suppose that this nurse had a black skin, for in those days any who had the misfortune to be taken prisoners in war were liable to slavery. So it was with good Deborah. As fair as her mistress, no doubt, she had simply to do the best she could in her unfortunate conditions. She had good owners, but the great misfortune to have to be devoted to a maiden life; a pity for any one. Nor do the Scriptures require such a risk to holiness in any one, but Christ, in all his teachings on the subject, advises to the contrary.

No monk was ever required of God to be a celibate. The whole of monkery is only a child of fanaticism. It may be it was His will for John the Baptist never to marry, but he had sufficient grace for all of its exigencies, being filled with the Holy Ghost from his birth. So was the Christ, and a celibate, if we may so speak of Him. Nor could we conceive of Him being anything else than a single man, pure and perfectly holy, living His own teachings.

The men were exceeding kind and respectful to them. They had fruits, confectionaries and the best of food, well prepared, sent by Abraham, and some also by Rebecca's folks, with milk and water, and a plenty of good bedding for their service at nights, for their connections on both sides were princely people. Therefore, they lacked for no comfort nor any kindness necessary on the way. In the eventide of the last day Isaac, as his custom was, being a prayerful man, walked out for private devotions on the east side. He knew full well what those men with the camels had gone to the east for and those days, though full of hope and

fond expectations, were now becoming long to him, and on this evening he walked, after his season of prayer, farther than usual, hoping he would meet them, and sure enough he did.

Rebecca softly said to the captain, "What man is that coming to meet us? "That is my Master's son, Isaac."

Now she had many curious and interesting conjectures in her mind and heart about him as to his personal appearance, features and his disposition, ever since she first heard of him that happy evening at the well, at her childhood home. With beautiful modesty she veiled her face, lighted from her steed. Her nurse did likewise. They had ridden unveiled to enjoy the scenery and also because it was more comfortable. (As ladies always do many things in self-denial to afford greater pleasure to the opposite sex.) Isaac passed a few words with the men, then joyfully received Rebecca for his own.

This made her very happy, for she had run a very great risk in coming, not knowing whether she would please him or not, although she steadfastly believed it was God's call and sweetly trusted it all to Him, of whom her heart confidently said, "He leadeth me." So "by faith" she forsook her native land "not knowing whither she went." As soon as Isaac had seen that beautiful, innocent countenance, indexing a pure, loving, kind heart, he could but love her, and was ever true to that love as he was to himself as long as he lived.

She became his wife, and she loved him, too, with such a love as only such as she can bestow. As soon as they met they loved each other, for such was their innate suitableness to each other, it was but natural. In religious belief and usage, in social standing, in racial descent, mentally, spiritually and physically, they were suited together.

Isaac and his father were both comforted in her. She occupied Sarah's tent; was mistress over all; moved in that honored, happy presence as a real princess, for Abraham had given all he had to Isaac. Rebecca was exceedingly happy in her new home and in all the surroundings. Her good and great father-in-law, with more than ordinary sagacity, gave up all the domestic affairs to her. So did Isaac. A happy princess she was without any fear of rising evils in her realm.

Abraham, not at all discouraged because he was growing old, set out anew in business. As with youthful energy and manly strength began as anew in life again, feeling he had wrought the will of God in providing for posterity, he now begins a new edition in domestic affairs, which is a turning point in his great life and its fortunes. In the Providence of God he yet had thirty-five years to live, and as a matter of course, it was better to marry another than to mourn and weep for Sarah, and better far was

the course he pursued than to have lived with Isaac. He followed the law: "Owe no man anything, but to love one another," and "not to be brought under the power of any," but to enjoy that independence which God gives to every man. It is always unwise to surrender this to any one, however good he may seem to be.

He was soon happily married to Keturah, a Philistine lady of rank and distinction among her people. He is the first widower mentioned in the Bible that married again, and the faithful have followed his example in this ever since. It is easily seen that it was better for him than to have lived single, and besides all the promises of God to him could not have been fulfilled without it. There were six sons resultant from this union. He lived to see them grown, divided his property which he accumulated after his second marriage with them, sent them away eastward to settle themselves, so that they would not be tempted to interfere in any way with Isaac and his rights.

This was a very wise foresight in the great patriarch, and a happy providence for them all. Thus he wisely made himself his own administrator. He knew, too, that the time was drawing near when he must depart to God, to his fathers and to his beloved Sarah, and as a wise statesman he provides for his posterity while he yet lives.

According to our chronology Shem, son of Noah, was yet alive when Isaac and Rebecca were married. He lived 502 years after the flood, was 100 years old at the flood, 602 in all when he died. Living so long he had fine opportunities to make useful additions to the science of astronomy, and doubtless he did, which were preserved by the Chaldeans and all the wise men of the east, and are living in that science to-day. His long life and experience and observations were worth a great deal to religion. His contemporaries down to Abraham gathered much information from him in regard to the antediluvian world and all the preceding facts from the first on to this period of human history, which are of very great value to the human race now, and exceedingly interesting to the lovers of truth.

Now the world perhaps had lost the last of the antediluvians. Their lives, examples and influence were worth a great deal to the three great branches of posterity springing from them, and no doubt every soul of them is in heaven. They did their part well, filled their mission on earth, fell on sleep in the Christ then to come. All honor to these who lived in righteousness for centuries; great souls to have resisted evil so long! Would all their sons and daughters now were half so strong! Blessed pilgrims, after so long a journey enter into your precious rest! Hear the Master say: "Well done, good and faithful servants, enter ye into

the joy of your Lord!" Yet without us ye cannot be made perfect. Heb. 11:40.

In the long lives of those saved in the ark the two worlds, before and after the flood, were lapped over in connection by 500 years on the post-diluvian world, and forty years of Isaac's life and 140 years or about of Abraham's are embraced as contemporaries with them. Surely if they had had no written records of events in the past they would be so well posted in all the facts from the very first up to that time, they would be well prepared to hand them down to those following them.

Isaac and Rebecca lived happily, had all they could reasonably want of wealth and of all that wealth could bring them. But every rose has its thorn. Those Hebrew women married not so much for themselves as to have posterity, and thereby bless the human race. Hence when Rebecca had been a wife a long while and no offspring given her it did try her most sorely, and the memory of the blessings she received on leaving her virgin home that she might be the mother of millions, with its disappointed hopes, vexed her still more. But she was the strongest of this trio of noble women, for where the patience of both Sarah and Rachel slackened hers stood firm. When it had been thus for full nineteen years, instead of offering him her nurse to have an heir by proxy to comfort his heart as she thought he was grieved as well as herself, she only asked Isaac to pray.

For this patient endurance under trial the Lord did bless her, rewarded her and Isaac both for their love of virtue and its perfect practice, instead of impatiently yielding to temptation.

That prayer being answered, she went herself in time of another trouble to inquire of the Lord. He gave her messages of love which did her good, not only then, but also in after years, and when Isaac was 60 years old God gave him two sons, twins, Esau and Jacob. This is the first place the word boys is used in Scripture. These were the only children born to Isaac and Rebecca.

Fifteen years from the birth of the twins bereaves the world of the great patriarch, Abraham. Having been a long while preparing and maturing for his eternal home, for by faith he sought a better country, better than this Canaan where he lived. He desired it; was ready for it. Had his children to gather around him for his final council to them. Isaac, Ishmael and the sons of Keturah, with their families, came unto him to receive the patriarch's blessing before he went, and to do the last offices of kindness and of respect to their highly honored and beloved father.

How sublime the statement of his death (Ch. 25:7, 8). See it for yourself. Grandly closes the earthly career of this distinguished patriarch. He dies as a hero dieth, his face to the foe. "Gathered unto his people." By his prayers the angel reapers

gathered four redeemed out of Sodom before its burning. Now they came to gather his own well-prepared soul unto them and to many other happy relative spirits of the just made perfect of friends and loved ones. And his own beloved Sarah is the first to greet him and happiest of them all to meet him again just at the threshhold of eternity, where heaven and earth touch each other.

Like a New Testament hero, quite Christ-like, whose day he saw and was glad, he gives up the ghost, the immortal spirit (Acts 7:55-57; Mark 15:37); was conscious all the time to the last. It was the pronoun he, or his, all the way through. The soul is the ego—the real person. Hence the Scripture sayeth, he "was gathered unto his people," which means his people were living. As it is said, "alive with God," and that he should be alive when he meets them. It does not mean his body. It was buried in the land of Canaan; theirs east of Euphrates. Most of their bodies had returned to dust, but their souls were alive with God in heaven. He was gathered by heaven for heaven; his soul to their souls.

Many, very many, there were glad to see him. Many from the old country whom he had not seen since he left there one hundred years before, yet knew him as soon as they saw him. So did he them; many from other parts all the happier for meeting each other again. The Son of God was especially glad to see him come, for Abraham in his day was the best friend He had on earth; had seen the day of the Son of Man on earth and rejoiced in it from afar. All heaven did the Father of the faithful very great honor, and henceforth even heaven itself, to the faithful, is called Abraham's bosom.

Very softly did they lay his body to rest beside that of Sarah, in Machpelah, the mausoleum of the Hebrew. There they mourned and wept for him. And for full thirty days did they bear the insignia of true mourning for him.

Keturah moved eastward to live with her children, which was agreeable to the wishes and advice of Abraham before his death, and Ishmael and his family returned to their desert homes. Ishmael made a good, religious man. The prophecy before his birth (Gen. 16:12) refers, as does that relating to Esau and Jacob, to his posterity rather than to himself.

Ishmael and Isaac lived in love towards each other; were kind to one another as brothers should be. Neither of them ever married but once. Ishmael was fortunate in his marriage, and prosperous in his children. His sons became twelve princes, each of which became the father of a nation of people, as were the twelve sons of Jacob the twelve patriarchs of Israel, a duo of twelve sons in the line of Abraham.

Ishmael succeeded well in business. The blessings of Abraham

came upon him and upon his children. He lived to be 137 years old and died in the presence of his brethren and sons, loved and honored of all. Ch. 25:17. It is said of him, as of his father, he gave up the ghost, the immortal Spirit. He died as did all those righteous ones, and as were they, gathered unto his people; that is, his soul was gathered unto their souls in a disembodied state, gathered as by the angel reapers and bearers of heavenly grain. This is the inspired statement of the process of natural death.

The sons of Keturah were good, religious men, and long lived the true faith in their descendants. Each one of them became a nation of people (Ch. 25:1-6), frequently mentioned in Scriptures as the Midianites and others; the Troglodytes of the deserts eastward and southward of the land of Canaan.

All these children of Abraham had numerous descendants, so that prophecy which said his seed should be innumerable is fulfilled. Who could take their census to-day? Think of all the Ishmaelites in all of their branches, Turks, Arabs and Indians; Keturah's posterity, the Midianites and Troglodytes of the deserts of old; of the Edomites and Israelites. Surely the promises are fulfilled and the prophecies have come to pass. Who could write up the census of all who came from Abraham, living and dead?

Esau was covered all over with a short coat of red hair resembling that of a deer. A strange freak of nature this. It was brought about in this wise, so I think: Rebecca and her nurse were gathering berries and suddenly a deer sprang up near them which frightened Rebecca, but the providence of God protected Jacob from the effects of it as he was the chosen of the Lord for a special purpose. This is the only accident of the kind recorded in the Bible. The fact that none of Esau's children inherited it shows that it was a freak of nature, for those birth marks are not hereditary. Nothing but Providence could have protected Jacob from its effects.

Esau made a strong, impatient, imprudent man, having in his disposition and habits something of the nature of the deer. He loved the fields and wilds of nature, had some of the scent of the deer. Ch. 27:27. While Jacob had a smooth, white skin, naturally tender and gentle, fond of his mother rather than of his father, which left Esau and Isaac to mate together, which they did. And because Esau was bold and dashing in hunting game and handling domestic animals, Isaac doted on him. So, as Rebecca naturally admired Jacob more than Esau, this only caused her to love Jacob the more and Esau the less.

About ten years from the death of Abraham bereaves the world of the great patriarch, Heber, the father of all the Hebrews. Though born 280 years before Abraham, he outlived him, reaching 464 years; a distinguished ancestor of the Messiah, and the

fifth from Noah; was honored as giving his name to the whole Hebrew race. A better selection could not have been made at that time to head that important part of the human family, and a singular fact it is that his name has in it the idea of traveling, a sojourner, one that passes, which has been often fulfilled in the ancient and modern race of them. He was a pious, a good man, a man of energy and zeal, his life being warmed with a spiritual fury from the Lord, made him very impressive; a natural leader of men. He infused his spirit in his posterity, which the Lord Himself sustained, and it is a striking fact that he lived some years after the death of Abraham, his great descendant.

It would be but natural for such a life to impress itself upon its contemporaries, so we find that on to the time Jacob went to Padan Aram religion was in demand among them. He found the same faith there he had enjoyed at home except Sabaism. Abram and his wife, Lot and his wife, were Hebrews maternally and paternally, as were Isaac and Rebecca, likewise were Jacob and Rachel and Leah. As to the handmaids of Rachel and Leah we have no authority to suppose they had black skins; for in those times one was as liable to be taken a prisoner in war as another, and all who suffered such a misfortune were liable to be sold into bondage, as was a Hebrew himself—Joseph. So these two owned in Jacob's family may have been as white as their fair mistresses. I think they were either of Shem's or of Japheth's descendants. And as to the wives of the twelve patriarchs, while it appears they all married in the land of Canaan, except Joseph, who married in Egypt, yet I think they married white ladies, for there were others in the land at that time that were not Hamites. A further proof of it is the fact that the Jews have all ever been white people. It is true Israel was a mixed blood, but no black skins were in his flock. Neither is there any proof that the Philistines and Canaanites though Hamites were black people. I think they were lighter in complexion than the Egyptian Hamites, choosing without constraint from others a more northern latitude is also in proof of it.

In addition to the distinguished ones we have mentioned were many others in the early centuries after the deluge, as Aram, from whom Padan Aram, or Syria, was named. He also gave his name to one of the leading languages of the Shemites—the Aramaic. The first born of Aram, and a grandson of Shem, was Uz. He was distinguished in his name, being given to the northern part of Arabia. "The land of Uz." And more famous as the country of Job. The Uzites were an intelligent, religious, prosperous people in those days. And their civilization was well represented in the character of Job, being so happily shown in parts of the book bearing his name.

Elam, a son of Shem, was made illustrious as the father of the

people bearing his name—Elamites—which became the great Persian race. In these early centuries since the flood they made themselves felt in the policies of the nations, took precedence as a controlling power in the world, as is further shown in recent discoveries made in the ruins of "Shushan the Palace," enjoying a good degree of prosperity in those times.

Lud, another of the sons of Shem, was well represented in the Lydians and other Asiatics who descended from him.

While the sons and grandsons of Japheth, the great, were pressing the conquest of subduing the earth far out over the isles and the continent of Europe and much of northern Asia, out of whom came the great modern nations of Europe and America, who are still pressing westward with the star of empire, and now shaking the tents of Shem in the east.

And the aggressive Hamites seized upon parts of northern Africa pressing southwards as fast as conditions would admit. Some of their nations were prosperous and happy, believing in the true God, and fearing Him. As we have seen when they came in contact with the pious Hebrews.

From a small boy, Jacob had a genius for trading. The trader seemed to be born in him, while the effect of the deer's nature on Esau caused him to love the wilds of nature.

The Jews couldn't beat Jacob a trading, he is the father of them all. Every time he traded with Esau he cheated him. It made Esau so mad he threatened, at last to kill him, which caused Jacob to leave his home and business for a long time. His mother protected him by sending him to her old country until Esau should naturally become reconciled to him. And that he might marry some of her kindred out there, for Esau's marriage to a Canaanite was a grief of mind to her and to Isaac too. She had also told him of the young ladies out there that they were fairer, more refined and better than those in Canaan.

It came in this way, one day while Esau was hunting, Jacob got pottage, for he had to help his mother—he was as a boy and girl both, one reason why he could manage so well. Pottage corresponds with what is commonly called greens. It was boiled, or sodden, with meat. This was made of red lentils. As in Virginia dandelion is used in the early springtime for greens, in North Carolina the stems and leaves of the rhubarb plant are used for sour pies and greens, and more southward turnip, mustard and kale, sprouts and leaves, in the spring for greens, and in the summer collard leaves—the standard greens.

I have seen some women as bad off for greens after a hard winter when they were scarce, as was Esau on that day for the red pottage. I have seen them almost in hysterics for greens. They are boiled in a green state with fat pork or bacon served

with vinegar and pepper, and are a condiment to those who are fond of them.

On that unhappy day for Esau he was hungry, faint, disappointed because he didn't get any venison, and Jacob took advantage of his appetite to extort a sharp trade out of him. It stood, too, for they were then about 30 years of age. In Hebrew 12:16 he is called a profane person, because he profaned his birthright, sold it for one morsel of meat, the revised version says mess, as the women say, a mess of greens, meaning enough for one time. Meat in scripture means any kind of food for body or mind.

This birthright which put the oldest son in his father's place on the decease of the father was more sacred in a spiritual sense than in a political view—was holy. In Abraham's family, Isaac inherited it. In Isaac's, Jacob fell heir to it; in Jacob's it was bestowed upon Judah, the receiver of it was the lineal ancestor of the Messiah. But for divine interference it would have rested upon Joseph as the first born of Rachel whom Jacob considered his only real wife. And Israel fixed it upon Ephriam as Joseph's successor before he died, though he was not the first born, being guided by divine inspiration. Gen. 48:5, 6; 1 Chron. 5:1, 2.

Yet there are some who when pressed will do worse than Esau did for one drink of spirits, or for a moment's enjoyment in some other way, less is what they get than one mess of well seasoned, well-cooked greens, for his brother Jacob was a plain man and a good cook as well as a good trader, he staid in the house with his mother and she taught him, while Esau was going about with his pa and hunting.

Rebecca was poorly that day and had Jacob to fix a boiled dinner for him and herself, expecting Esau would have roasted game for himself and his father. The language of Esau shows that the birthright had been in dispute, "What profit shall this birthright do to me?" To satisfy his appetite he sold that for which silver and gold would have been no temptation. We should be too strong for that.

Isaac contended Esau was born first. If he was Jacob was close at his heel, and did the miraculous, for he held him by the heel, a prophecy though it be, it was hard to tell which was the older. Providence had to finally settle it. Jacob thought it a good time for him to settle it then by Esau's consent. When Esau's appetite was satisfied he was sorry for what he had done, and though he cried much over it he could not get it changed. Heb. 12:17. So it was too late. So it will be with others who for momentary pleasure sell themselves to work iniquity.

Deborah and the rest of the servants laughed at Esau for making such a trade, called him Edom, referring to the red pottage. The nickname clave to him and his posterity- were called Edomites.

In those days Isaac lived and flourished in southern Canaan, but now Providence suffered a famine to visit that land, on which account he returned to the borders of the Philistines, where he was born. But the grace of God bestowed upon him there more than paid for all his loss by the famine, for here the Lord appeared very graciously to him and established him in possession of all those great promises He made to Abraham. Gen. 26:1-6. Here he prospered in all lines of his business. These Philistines believed in God and acknowledged that Isaac was His servant as they did Abraham before, for such cannot be hid. Matt. 5:14, Mrak 7:24.

These people, however, first admitted Isaac and his success, then envied him, then vexed him, to get rid of him. Isaac wisely left them, as the proverb says, "Who can stand before envy!" And St. James says, "The spirit that dwelleth in us loseth to envy." Then by nature it would be glad of an excuse to exercise itself.

After he had gone back into Canaan, they sought to make a treaty of peace with him lest he should overpower them by the success in all things the Lord was giving him. For they feared him as well as the Lord whom they believed to be with him, which treaty he made binding himself and them by solemn oath to keep it. Isaac conscientiously kept it for he was a good man. So much did he fear the Lord, with a holy filial fear, that God was called "The Fear of Isaac."

Isaac now lived in Beersheba which became a sacred place to him, for he reared an altar, as he did at every stopping place, and the Lord blessed him and all his household with spiritual blessings. And the Philistines called him "the blessed of the Lord." They saw he was happy spiritually, as well as prosperous in all temporal things. Believed he was precious in the sight of the Lord. Held him in highest esteem. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Prov. 16:7.

But in the midst of the greatest secular prosperity we may rejoice with trembling for it is all uncertain. So Isaac with all his happiness was not invulnerable to trouble. It found him. It came as it often does through his favorite son. He had trifled away his birthright, and now he breaks the law of marriage. See in Esau the downward course of sin, by the first his soul was loosed from its moorings and drifted away, in the second he does far worse. His acts were a sore grief to his father and mother and his own family too. So it is when children do wrong they bring heavy sorrow upon their parents. A number of such cases are recorded in the Bible, still more in common history, and many are also known in our own personal acquaintance. How fortunate it is for children as long as they live to remember and obey the

fifth commandment. Ex. 20:12; Eph. 6:2. Curses follow those who do not. Prov. 20:20; Deut. 27:16.

CHAPTER 36.

A Remarkable Courtship.

Though Esau considered his claim to the birthright forfeited in favor of Jacob, yet Isaac did not confirm nor so understand it, and still intended to settle it upon Esau; proposed, in his old age, a secret plan to Esau for it to be secured to him. This pleased him very much for he had been wishing all these years to get it back from Jacob. Therefore he entered heartily into his father's plan; glad to know he would set aside his unfortunate trade with Jacob on that evil day. Genesis, 27th chapter.

Rebecca, however, overheard his statement and plied her genius to defeat it. She defeated them. Who can stand against a woman when God is on her side? Isaac's plan was to feast to the Lord on Esau's venison and savoury, and while the Spirit of prophecy was upon him to bless Esau and fix the birthright upon him, with all the peculiar blessings of Abraham.

While he was waiting for Esau's savoury meat, Rebecca, knowing well how to make it to his taste, had some prepared for him out of a fresh kid and sent it in to him by Jacob, having also prepared Jacob to imitate Esau so his father, in the dimness of his vision, would not discover him, and he got the blessing. Verses 27-29.

Savoury meat was fresh meat boiled in water, flavored with the savoury plants, spice, sage, cinnamon or cassia, sweet, both to the smell and taste, served with bread. When made of venison it was Isaac's best dish. Verse 4.

By and by Esau came in to his father with his. Isaac was astonished. Esau dreadfully disappointed; too late. The white, smooth skin with a woman beat the red, hairy one, with a man to help him. But it was so designed of God. Esau was heart-broken, wept bitterly, begged his father to change it, but Isaac could not change it. However, in prophecy he blessed Esau with great temporal prosperity, which was realized while he lived and after him in his posterity for generations.

Esau was wroth with Jacob and said, "Is not his name rightly called Jacob, supplanter, for he hath supplanted me these two times." There were forty years between these two times. Now Esau hating Jacob designed to kill him, but Rebecca being informed of it devised a scheme to protect him by having Isaac to send him away to her people, desiring that he might marry there,

which was agreeable to Isaac, for he remembered how he got Rebecca, and for him to stay there until Esau forgot his anger, as it has often been a scheme among lawyers to let public sentiment abate before the case is tried against a defendant.

Rebecca's plan was wise, good, prudential and blessed of God. The Lord was with her every time. Happy woman; thou didst well!

Esau finding out that his Canaanitish wives didn't please his father and mother, went and married one of the daughters of Ishmael under the pretext of getting one that would be acceptable to them, which only made the matter worse, for he broke the law of marriage again.

Jacob being advised by his mother and father, too, to get him a wife of their kindred, a true Hebrew; and from what his mother had told him of the ladies in that country, he had a very high ideal of them; often desired to see them and to marry one of them; imagined he would be very happy with her, which made him set out with a quick step. Though it was a long journey to take on foot and alone, nevertheless, having such great hopes and trusting in the Lord, he went it merrily all the way. Much of the country he must go through was desert; therefore he had to be out the first night in the open air.

Those on the road wondered where that lonely traveler with foot and hand was going, but thought not how long his journey nor where it would end. So it is with the Christian pilgrim on his way to heaven. When Jacob had come near the east border of Canaan, night coming on apace and tired, too, for he had walked fast that day, he began to cast about in his mind where he should lodge. Seeing no chance to stay in house or tent he retired unobserved, out of sight from the public road and lighted upon a safe place for his night's repose.

Here alone he addressed himself to Heaven in secret, as was his custom at home, prepared his supper out of those things his fond mother had so well fixed for him, understanding what he would need on the route; asked the usual blessing, then added, "O Lord, bless mother and father, and my brother Esau, and my good old nurse, Deborah, and all the servants, and everything at home. Take care of me here this night, and bless everything before me." Then he ate of those delicacies the loving hands had so nicely prepared for him at home as much as he could enjoy under the circumstances, having water, milk and wine for his drink as much as he would need.

After supper resting, thinking of what might be before him, as well as reflecting upon those behind him, until he felt disposed to sleep, he attended to his devotions, for he durst not neglect them, and prepared himself a bed for the night. A stranger on

his own land, though he knew it not. His bed was Canaan's virgin soil, his pillow a stone, untried, yet found to be happy. He lay himself down to sleep, commanding his all to Him who giveth His beloved sleep, who keepeth them in peace and safety. He slept well, dreamed well; had a miraculous dream. Our blessed Lord refers to it and applies it to Himself as its antitype. John 1:51.

Did you ever notice that in both Genesis and John the word ascending is put before the word descending? The work then, begins at the bottom of the ladder. Christ crucified, risen from the dead, ascended upon high, is the ladder. Those who climb it are the redeemed of earth. They first ascend by it to heaven, then descend by it when need be to assist others here below in such ways as permitted, especially in the crisis of dissolution, to ascend to heaven, too.

Jacob was deeply affected by this dream. He never forgot it. At this hallowed place he reconsecrated himself, committing all and singular, spiritual and secular, to the Lord as his Guide and Protector. Here in the midst of these sacred scenes he vowed to give one-tenth of his yearly products to God if His Providence would only give him bread to eat and raiment to put on and protection. 1 Tim. 6:8.

When here he returned twenty years afterwards, this country was inhabited. A city was here called Luz. Not knowing the sacred name the Hebrew had given it which the Israelites adopted, calling it Bethel.

Early in the morning with a light step and a merry heart he pursued his way. It was the most pleasant traveling he had ever done. This was the first time he had ever gone to see any of his mother's people, though often he had heard her tell of them and of her old country. Oft, too, did he hear her say she didn't admire the daughters of Canaan, and as oft wished she had such society as she used to have. These women she would say, are no ways like those in my old country, and I don't want my sons to marry any of them, all of which caused Jacob to have a very high opinion of the young ladies where he was going. So the first chance he had he offered a very high price for one—seven years' work. Strange that he who had made such good trades for himself should take on his own motion, such a trade as this, when by taking a little time he might have gotten her on easier terms. He was now blinded by love. The strongest may be subdued by it, and have been. However, he was now old enough to appreciate the ladies. Young men don't know how valuable they are.

The supplanter had met a good match now. Laban so managed it that he got fourteen years' service out of Jacob for her; sold

her to him twice. Jacob didn't want Leah, but after the seven years of acquaintance and love for Rachel he was willing to serve another seven years for her.

Many a man has waited longer than that indirectly, and then failed, but Jacob succeeded. He admired her so much at first he thought she would be cheap for seven years' wages; then he loved her so he was willing to give seven years more. His mother had no idea that he would offer to pay for her. But he was always odd. She thought he would get her and bring her home long before that.

Jacob tended her father's sheep and cattle all the days, Sabbaths excepted, in heat and cold, and by day and by night, as the business required. The pure love he had for his beautiful Rachel made it an easy task. Often would they meet at the happy well, where they first saw each other, and talk of their future happiness when the days of waiting be at an end; yet those days, so hallowed by the sweet feasts which pure love brings to devoted spirits, were a very happy period of their lives. They did not think of any future troubles; did not suppose there could be any in such a happy state as they were anticipating; the pure love they had for each other covered everything else from view. Hope had such an high ideal she reveled all the time in the finest elements of pure love.

By and by the interesting time came, nor was Jacob willing to postpone it a single day, but called on Laban for a settlement at once. Gen. 29:21. Laban kept Rachel hid out, made an unfair deal with Leah, and dangerous, too; for if she had spoken Jacob would have found out the trick, and there might have been a difficulty. But she was so modest he didn't find it out till next morning. Then he talked to the old fellow about it. But when Jacob found out that the plan required him to wait only one week more before he could get Rachel, though he would have to serve seven years afterward for her, he agreed to it. He got her as on a credit now.

In that kind of a trade his victuals and clothes would have to be furnished by Laban, and board for the girls also, for he had no other way on that plan to support his family nor himself.

This week waiting for Rachel seemed the longest week of all weeks to Jacob. The embraces of Leah were not satisfying to him; he had never loved her. At the end of that week Jacob and Rachel were made happy together, though they would have been happier if the old gentleman had have let them done as was first agreed.

Now when Rachel he did wed,
Happier by far was he
Than those who did early woo;
Much gladder, too, than philosopher true,
When he 'as found the long-sought truth.

CHAPTER 37.**Jacob Returns to Canaan.**

By his apparent selfishness Laban was hard on Jacob's family, but after all Jacob out-thrived him. To stop it Laban changed his wages ten times. Ch. 31:41. Jacob beat him as many times, when Laban concluded he had better let him alone. So he agreed to let him go back to his own country, for it appeared that if he didn't he would lose all he had. Now it was Providence all the time preparing for coming events, for the Lord was opening the way for his return to Canaan.

He went on his way and the angels of God met him. Ch. 32:1. Heaven and earth were then close together, especially to the good and great. It is as necessary in faith and charity to-day as it was then, the which when Jacob had seen he said, "This is God's host," or army sent to defend Jacob's host. The Lord of Sabbaoth, of armies, is enough. Host in the Scriptures often means an army. It is commonly so used in Maccabees. This was their escort through that wilderness which Josephus says was dangerous for a man to travel in. When he was going out from home alone they were with him then, and now there is more to tempt the robbers to attack him, he needs them the more. The eastern part, which he had already passed, was not so dangerous as the western for it is mountainous, affording good hiding places for robbers; but like his grandfather, Abraham, he was going to risk it at God's call. Ch. 31:1-16.

Jacob named that place Mahanaim, that is, two hosts, for Jacob had seen two companies of angels about their camp, a front and a rear guard. None of the rest saw them; were not able to endure such scenes. It has been only a few that were favored to see them while in the body; nor did he have these heavenly visions only near the borders of Canaan, going out and coming in he has them here. Happy is he whose consciousness has felt the same when his life is given to him as a prey in his dangerous places, as Elisha in Dothan. The Indian thought the same of George Washington when he could not hit him with his arrow, he had a fair chance.

It took Laban seven days out from home to overtake Jacob in Mount Gilead. Jacob had three days start of him; had been out ten days; had traveled perhaps 180 miles, allowing twenty miles a day, and resting one Sabbath. Ch. 31:22, 25.

Now Jacob remembering the threat made against his life by Esau twenty years ago sends an advance guard to make a treaty of peace with him before they meet again. On returning they stated Esau was coming to meet him with 400 men. It impressed Jacob that he meant hostilities, for being afraid he prayed earnestly to God. Gen. 32:9-12. By wise and liberal provision he prepared himself to meet him and his host, then gave himself again to prayer, and continued all night in his supplications to God (verses 24-32). But what was he praying for? Was it his own life and the lives of the mother and children, and for all he had? "The mother with the children," but more for Esau, that he might meet him in peace, that Esau might be saved in the Lord.

Wrestled with the angel. It was the very Son of God. Jacob detained Him though, and held him fast as long as the night did last, when He said, "Let me go for the day breaketh." One soul held the Lord. He says, "If two of you shall agree as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Matt. 18:19, 20.

Never did a general plan a battle more wisely or more successfully; every point was gained. Did he pray well? He worked just as well, and he gave well. This last was important, as the proverb sayeth, "A gift in secret pacifieth anger. Proverbs 21:14. See his works as well as his prayers and his presents, too. Gen. 32:13-23. Did he persevere in prayer? None the less did he in planning and in working to carry his points. Was he liberal in his prayers? Not less so in his gifts to his brother. If his prayers were a means of success, so were his works, and no less so were his presents. It took all these under divine providence to produce the desired effect upon Esau. All on Jacob's side were saved in person, and Esau saved from anger from doing violence to anyone and filled with love to Jacob. Henceforth he was a true friend and brother to Jacob. He was saved in a spiritual sense. Jacob gained him. He fought by peaceable means which are the strongest; conquered by love; overcame evil with good.

The person Jacob wrestled with was our Lord in the appearance of a man. In his human nature, in physical strength, Jacob was quite an equal match for Him, and gripped Him so hard He called upon the Divine nature to help Him. So miraculously He touched Jacob in the hollow of the thigh so as to weaken him and to break his hold, or perhaps it was to bring Jacob to the supreme point for success, as St. Paul says, "When I am weak, then I am strong." 2 Cor. 12:10.

It is the human side of Jesus that our prayers get hold of and touch Him; and the Divine is tempered into feeling for our infirmities, and His sympathies come to our comfort and relief.

"Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with man, and hast prevailed." Henceforth Israel became the racial name of the descendants of Abraham through Isaac and Jacob, a greater name in this sense than was given to any other of them, a high honor upon him, and all who bear that name should be princes and princesses in the original meaning of it. Such an one has first spiritual power with God, then spiritual power with men, as Jacob realized that very day with Esau, which then was his strategic point. He carried it gloriously, not by prayer only, however, but by work, too, and also by liberal giving. These three make a strong character before God, and also before men. They are the kind to whom "nothing shall be impossible." Matt. 17:20.

Esau was completely won by love and her beautiful works. The best chords in his nature were brought to the surface. Most nobly did he refuse Jacob's present, though Jacob could not take it back. Ch. 32:13 and 33:11. It was as a sacrifice to God; was set apart of God to Jacob, of Jacob's flocks and herds, somewhat like the animals came to Noah to be saved in the ark. True faith loses nothing by gifts to God's cause, for the Lord will make all grace abound to his obedient ones. Jacob submitted it to the Lord as to how much he should give and the thirteenth verse of the thirty-second chapter shows that the Lord calculated it for him, showed him how much he should give; he had promised a tenth of all, and had admitted that all he had was given to him of God. Ch. 31:9. The conditions had been fulfilled, he conscientiously obeys the sacred trust committed to him. To that he had agreed and he could not go back, nor did he so desire; Esau at last received it.

When we give anything as unto the Lord it is no longer our own; it would be evil for us to draw any part of it back (Acts 5:1), nor can we in safety to our own interest desire it to be returned to us again. And how good one feels who restoreth, who makes restitution for wrong done. Perhaps Jacob thought if he had ever wronged his brother he would right it now, and he enters upon a better, a happier life. He grew in grace.

Sometimes a man puts himself under vows to God to carry a point. He gives prosperity. The fortunate man is tempted to believe he can hold his property without so much liberality. He withholds from God. Misfortune overtakes him. Day by day he grieves, his heart inquires: "Why is it thus?" The response from Heaven to his soul is, "Because tithes and offerings are withheld," and God is as robbed by him.

Providence has already laid more upon him than it would have

taken to pay the vow, yet He will lay on still more, for when He has to settle it Himself He makes a liberal allowance in favor of His claims, for which He demands the highest respect. Oft He does not spare, but strips a man and brings him low. Though if he will fully return to his duty He will prosper him again, for the Lord is merciful, and it is because His mercies fail not that we are not consumed.

Esau generously offered to assist Jacob to move on to his father. Ch. 33:15. But Jacob magnanimously declined to accept it. So Esau returned to his home, and Jacob moved on softly as he told his brother he preferred to do. Spread his tent next at a place he called Succoth, at the border of Canaan; then to Shalim, spreading his tent before the city. Here he bought a piece of ground for 100 pieces of silver, which he willed to Joseph; digged the famous well of Shechem, called Jacob's well. John 4:6. Joseph's bones were buried here when at the exodus they were brought up out of Egypt.

As his wont was he erected an altar and dedicated it to the God of Israel, after his new name given him on that immortal night when he wrestled with the angel at Penuel and gained his brother Esau, an event he would not forget. Here he stayed till ordered of Heaven to move forward, when the Lord would have him go by Bethel. Ch. 35:1. So the Lord reminds us of our vows, and will have us fulfill them.

Jacob had promised to build a house of worship here, but the Lord did not want it yet; accepted it as a name for His house and instructed him to build only an altar there. It had ever been such an hallowed spot in his memory since his experience there, although full twenty years had passed, he would not take his family up to Bethel without special holy preparations for the occasion. Such is human esteem for place, and this was not without cause. There he worshipped and received blessings from the God of Bethel.

It was an invariable custom with Abraham, Isaac and Jacob to erect an altar for sacrifice and worship at every place they sojourned, at which they, their families, servants and all in their employ worshipped the Lord of hosts, celebrating the holy Sabbath in public worship, besides the morning and evening devotions every day. They taught the doctrine and duties of that religion handed down to mankind from the beginning which the Lord had revealed to his people all along through the course of time. One very reason why the Lord chose Abraham was because He saw true faithfulness in him in all these things, for he was a man who had in him the virtues of fixed principle to do these duties at all times as the Lord wanted them done. They were patriarchs, priests and prophets.

Here by wise conduct Jacob commanded favors from men, prevailed with them as had been declared he should in the name of the Lord. He named this place El-Bethel, because God had appeared here both going and coming.

Here Deborah, Rebecca's nurse, now by transfer Rachel's nurse, died and "was buried beneath Bethel, under an oak." Although only a nurse, she was loved very much for her virtue and kindness. She was one of those self-sacrificing souls that spent its life on earth in doing good to others. Few on earth it may be consider the self-denial they always practice for the sake of others, but Heaven takes account of all and shall duly reward them. She had no children of her own nor husband; her service and her happiness were to add comfort to those more fortunate than herself. Many such good ones are serving their generation to-day unnoticed and unthanked, perhaps, but the Judge of all will put the proper estimate upon their services. When much of earth's royalty and less celebrities shall be in future torment many of these unfortunate ones will be in high heavenly bliss. Some things will be turned up-side down or right-side up, for eternity reverses many of earth's conditions. Many who mourn now shall be comforted then, while many who rejoice now and that over the misfortunes of others, shall be tormented then.

The tears naturally and piously shed for Deborah gave name to that burying place, Allon-Bachuth—the Oak of Weeping. She was truly mourned as she had been truly loved, for she was a good soul. She loved little Joseph more than she did any of the rest, and it is a singular fact that the bones of the great governor of all Egypt should finally lie so near the resting place of those of his old nurse. Her happy soul in heaven rejoiced in after years when redeemed Israel laid them so near by her own.

Israel journieth to Ephrath. Rachael being sick causeth him to stop at Bethlehem, where this faithful mother gave her life for her younger son, and as a true Hebrew woman she was so happy to have offspring she gladly did it. As one of those should die in the effort for life the Lord so fit to take her at that time and leave the child, the twelfth patriarch. She had strength and consciousness to name him Benoni. Jacob afterward changed it to Benjamin, the son of my sorrow, son of my right hand, and a little strange that so many of his soldiers were left-handed. Judges 20:15, 16. Her life went out as his came in. This is the only one of the twelve patriarchs of Israel born in Canaan.

In the days of Jacob there were physicians, but no man practiced obstetrics. That was left to the females, performed by those who had themselves borne children. Jacob had one with Rachel. She must have lived and practiced the art in that country.

In all these sufferings, though unseen to mortal eye, there was

no one so near Rachel as the soul of her own loved Deborah, ever faithful and true as she was on earth. Rachel needed such help in spirit, especially as she was now far away from her mother and native land. As soon as soul and body were separated she said, "Why, my good Deborah, are you here?" "Why, I've been with you in all your sickness! O, we have a nice place in heaven for you! See the angels are waiting to escort you to it. I was sent to help you on your way, for the sisters are a little nearer to each other than any of the rest. I could be a little tenderer to you at first than any one else is why the Lord sent me first." "I am so glad, Deborah, you have come to help me. You used to be so good to me, and I always did love you. And how has it been with you, good Deborah, since you left us?" "O, I'm so glad I lived as I did while on earth! I'm now the happier for it all. The pleasures of earth are very short and we can well afford to forego them for these here, if that were the condition, to glorify our Lord. And to him be all the praise who helped me then, and has now greatly rewarded me for all I did and suffered for Him while I lived on earth."

Now the angels took charge of her happy spirit and aloft they wended their way to the Son of God in heaven, and she found just as Deborah had said, and twice as much, for the half had not been told.

A singular coincidence that these two faithful souls departed so near together, both in time and place, both journeying, and that Providence appointed their resting places on earth so close together—the mistress and the nurse—alike precious in His sight; equally did His will on earth. Now happy together where all earthly peculiarities are lost forever.

Poor Jacob! This was a hard trial to him, not only naturally, but spiritually also, for if any with any show of reason could complain of an adverse Providence surely he could now, for the Lord called him to take this journey and to take it when he did. They were guided and guarded of Him. Of course He could see the end from the beginning and all that was between. He had a purpose in it all. Nor did the good patriarch, though deeply afflicted, ever complain of it, yet he mourned for Rachel. She was more to his heart than all the rest; was the only one he really loved. Her place in his heart was never more filled.

It was his thought of her more than of sheep and cattle that prevented him from trusting his movements to Esau's men, for he would see to this himself, and move on softly in his way. Good man, he did all he could! Still he must mourn for Rachel the balance of his days on earth. The nearest he could get to her now was in the precious legacy she left him in the persons of Joseph and Benjamin. Israel could but be partial in their

favor. The pure love he had for Rachel made him feel like the rest were as bastards forced upon him in days of adversity, without real pleasure begot.

If his perseverance in these travels ever hurt either Rachel or Deborah he was not to blame for it, for God called him to get out from where he was and to go immediately to Canaan, and it took a pressure to move him at that time, and the adverse providences helped to work out the Divine purposes in Israel's race. Notwithstanding the adverse he was richly rewarded with spiritual blessings which were far more than all his losses, even better to him than Rachel's society, however much he loved her and her company. Of course he could but remember her beautiful features, her sweet voice and her loving, trusting heart. And often the tender features of Joseph and Benjamin reminded him of their mother, and gave him a new, solemn pleasure.

He set a pillar over his beloved Rachel's grave which stood unto modern days, and until it was far more honored at the birth of Christ, to which the prophet refers, Rachel weeping at Bethlehem over her children slain. Now her happy spirit, referred to by the evangelist, as a fond mother, helps these little ones as they leave their bodies to rest in Bethlehem with her dust while their souls enter with hers into heavenly rest. This pillar and the spot it marked now sacred to Jacob, were committed to the God of Israel's dead, while near in the distance the living oak, as nature's shaft, denotes the resting place of the holy dust of good Deborah, the devoted nurse, with the precious bones of Joseph, Israel's most loved after Rachel, lying near by, at Shechem, a striking coincidence in these three events.

Had Rachel lived she would have been greatly comforted in the goodness of Joseph as well as in the honors bestowed upon him, but it would have been a costly price to one so frail as she; the patriarch himself could hardly pay that price. The way which led to them was severer than all the Syrian desert, but he was truly comforted when the price was paid. So will every Zion pilgrim be when it is all overpast, and he rests at home at last.

Rachel was of exquisite beauty, but frail in health and constitution, more expense and trouble to Jacob than Leah, but he cared for one these; was not well adapted to child-bearing, required a nurse to help to raise Joseph, and good, patient Deborah loved him so much she willingly followed him to Canaan to die in its borders for him. The little fellow loved her, too. Even his mother, at times, could envy Deborah for the loving caresses she received from one so pure and sweet. When Israel said to Pharaoh, "Few and evil have been my days," he referred as much to the loss of Rachel, preternaturally and suddenly, as to anything else. We know, however, the sons gave the old patriarch much

trouble. Often did the fathers of ten of the tribes cause him to bow his head in grief.

Posterity honors Rachel with such names as Joseph, Joshua, Jeptha, Samuel, Gideon, Deborah, St. Paul and other distinguished ones.

Although Leah was not a beauty, she was more useful than Rachel; a better constitution, had better health, better adapted to child-bearing, longer lived; filled the place of a true mother to Benjamin and Joseph. Ch. 37:18. She was a great help and comfort to Jacob. God overruled it all for the best. He knows how to judge all, how to deal with every one for good. Though not so highly honored while she lived, the Lord rewarded her in her posterity with a Moses, Aaron, Caleb, David, Solomon, Jeremiah, Ezekiel, John Baptist and Jesus, who is called Christ. No polished shaft marks her resting place on earth, nor does history tell us where or when she died, yet she is one of the most honored heads of Israel's race, the sister of Rachel, Israel's only princess after the death of Rachel, ever increasing in his esteem and love.

Bilhah and Zilpah are set down as only handmaids, yet they are important links in the twelve tribes; neither are they to blame for being handmaids, nor for being mothers. They had no choice of their own. Each did her part humbly and well; patient souls. We never heard of them complaining against Providence nor against mankind!

We should bear in mind the general fact that after the death of Noah and the rest of those saved in the ark there was a decline in religion and civilization, but all pious ones had, by choice, only one wife, it being unfortunate conditions that led to concubinage at all. Jacob was perfectly pure in his life until Laban interferred with his affairs. Then he thought it would be best to let it stand as it had been fixed for him. After that Rachel and Leah caused him to go farther, but the reader can see they were only desirous of offspring, which Gentile women when they are seeking their own selfish ends try to avoid. Jacob would have preferred to have Rachel only, for that was the nature of his love for her, as it is the genius of all true love. He simply did the best he could in his situation; nor does it appear that the Lord condemned him, but winked at it in these cases we have passed, correcting it in the law given by Moses, and especially in the New Testament.

Of the twelve sons of Jacob not one of them had more than one wife, except as Judah was left a widower may have married again. And Job set the example of having only one wife. So did Moses, Aaron, Joshua, Caleb, Samuel and the most of them in all those times.

Jacob moves from Bethlehem to Kirjath-Arba; the same is Hebron, also called Mamre. After Jacob left for Haran Isaac lived at Beersheba a long while, when Esau moved to Mt. Sier and Isaac to Hebron, where Jacob found him on his return from the east. Rebecca was yet alive, for the Lord would answer her many prayers that Jacob might be spared to return to her again, and, too, that she might live to embrace him once more in this world; nor would he suffer His beloved Isaac to be left alone so long here below.

They had had many happy communications from Jacob during these twenty years of absence, and now they were so anxious to see all of his family, too; were so glad to hear that Esau met him peaceably; many prayers were answered in that event, which had been offered during these painful years. Now they are happily paid for it all, that the Lord would permit all of them to live to meet again on earth, though they must be somewhat disappointed now they hear they are not to see the beautiful Rachel on earth. This was severe to them, but were so thankful for all the other mercies; to have Jacob back and to see all the rest of his family. They could not complain, but were happy indeed.

But when Jacob presented Joseph and Benjamin they were quite overcome at the thought of Rachel's absence. Joy and sorrow were mingled there. Having heard her praised so much by those who passed from them they longed to see Rachel, but the Lord willed for them not to meet on earth. His will is always wise and good—the best. But they were exceeding thankful to embrace Jacob again, and to receive all those whom the Lord had given him. Never had they such pleasure in all Esau's race. It was an occasion of great joy to all the servants, too, and the more so as Esau and Jacob were now as brothers should be; old things were as forgot. They joined together in nourishing their father and mother the rest of their days on earth. Now Isaac and Rebecca saw the blessings promised to Abraham coming upon their children. Those were happy days to them all. With Isaac and Rebecca it was like a bright evening after many clouds passing through their life's day. To them at evening time it was bright. O, that it may be so with you and me!

CHAPTER 38.

Some Touching Events.

Isaac did not live many years after Jacob's return, for he was growing old. His eyes had been dim for a long while. Moreover, he was great of flesh, and withal very clumsy in his carriage; and it was a mercy to him that his younger fellow, Rebecca, was

spared so long, for in such a time Esau's family were of little comfort and less help.

His was the most perfect life of these three great patriarchs, yet his character was the least great of the three. As to greatness this is their order: Abraham, Jacob, Isaac. Isaac's was the longest life of them, being 180 years, while Abraham's was 175, and Jacob's 147 years.

As the world looks at greatness there were no extraordinary circumstances to develop it in the life time of Isaac. Events make men. When we read the lives of the poets we think, "What a pity they didn't have a chance!" Yet in the Providence of God it took all their hardships, trials and discouragements to make them what they were. Less adversity could not have developed the genius that was in them. Thomas Carlyle says: "If there is poetry in a man it is bound to come out." But God has to well nigh ruin some men to get them to do what He wants them to do. Happy for him who can see and do His will without the stripes. Luke 12:47, 48. Yet human nature is often so dull or so stubborn that it takes all this to bring it to where Providence wants it for His purpose in it. You have to crush or bruise the sweet geranium to get its best fragrance. So it often is with human nature in God's hand.

But for Cowper's trials we had not had his mellow songs. If Dante and Petrark had not first been crushed in heart we had not had their richest poetry. If Shakespeare and Goethe had not had adversity enough the world had not had their fine teachings on human nature in such grand verse. If John Milton and Samuel Johnson had had riches and ease the world might not have had the rich legacy of their writings. If John Bunyan had had less persecution we might not have had *The Pilgrim's Progress*.

It is blind and deaf Helen Keller at Radcliffs that excels those who both see and hear, because God has shut to her the door of vision so her mind is not drawn away from her proper studies by following wandering thoughts as seeing ones do, and also the door of hearing so no distracting noises nor sweet sounds should divert her thoughts from the proper objects to dwell upon; but with mind and heart rightly concentrated, she succeeds the better.

Providence sometimes breaks an alabaster box of precious ointment, and the world is filled with the odor. Matt. 26:7. Go to a bed of peppermint you smell not its perfume, but crush a spire and the place is filled with its fragrance.

If David in his young manhood had not been crushed by disappointments, chased as an hart by her pursuers, hunted as a partridge by the fearful rage of Saul in his blind jealousy, perhaps the church in all ages since, as well as in his own times, might not have had those very pathetic, trustful, triumphal

psalms, which by an holy inspiration and sublime devotion to God, his gracious Deliverer, flowed out of his happy spirit, thus chastened and mellowed by miraculous deliverances, making inspiration itself more deeply human, as well as transcendantly divine.

In the lives of Peter and Paul were more to develop greatness than were in the lives of the other apostles. So there were extraordinary circumstances in the lives of Abraham and Jacob to develop greatness, but not in Isaac's. Providence fits His subject for the work He wants him to do. Isaac was a type of Christ as a child of promise, as a virtual sacrifice, as a bridegroom, and as a true husband. For these he was admirably fitted and excelled in them. Rebecca was a type of the church, in that she obeyed the call of Heaven to go forth to meet her Bridegroom, as a true bride, and as a faithful wife all of her wedded days. For all of which Heaven rejoiced over them: United in life, undivided in eternity, forever with their antitypes in heaven.

Now the time was close at hand when Isaac must depart this life. He knew it, for the Lord had made him conscious of it. He called Jacob and Esau and their children to come to see him afore he died. They came and were blessed with many prophetic benedictions, for he died as an holy patriarch in the midst of his brethren. He had disposed of his property long before, agreeable to the wishes of Rebecca. His house was set in order. Isaiah 38:1.

In heavenly triumph he giveth up the ghost, relinquishes his soul to Him who gave it; his body only dies. Was gathered unto his people. His soul was gathered unto their souls in heaven. It does not mean his dust to their dust. That could be of little comfort to any of the departed.

He was greatly rewarded in heaven, especially for his virtue. He never knew conjugally but one woman, Rebecca, his only wedded wife. In this sense no woman knew but one man, her husband, until the law was enforced that the next oldest brother should marry the widow of his deceased brother, if she had no offspring, and the firstborn son was called after the deceased to preserve his name among the living. The first case on record was in Judah's family. Gen. 38:6-11. This was the beginning of widows marrying.

Before the days of Judah's widowhood the spoils of virtue were for pleasure only. But about that time some women, through the influence of the devil in bad men, as Balaam and Balak afterwards, began to make commerce of their virtue. Gen. 38:12-33. Harlot is not mentioned before except allusively. Gen. 34:32. It may be inferred from this that it had been heard of in Syria, as

Jacob's sons mentioned it here. Than whoredom no sin is more frequently condemned in the Bible.

The first and only time girl is mentioned in Scripture is in Joel 3:3, and boy also, in the singular, in connection with practices which are abominable before God, and in the sight of men. There as elsewhere, severely condemned, and so are all who do such things, and they know it, too. Woe unto all who do the like, for it will overtake them in this life, as well as in the world to come!

Jacob and Esau buried the remains of their beloved father in Machpelah. With Rebecca, they sincerely mourned for him thirty days. When the days of mourning were past, Esau went to Mount Seir and Jacob remained in Hebron, caring for his mother the remainder of her days on earth, inheriting all Isaac left in her possession, which gave him a great advantage in gaining wealth, for the Lord always blesses those who do the duties of religion and civilization to their parents. And those who live on the old homestead usually do better, and have more enjoyment than those who scatter to other parts.

Jacob soon became very wealthy, so much so that the adjoining peoples envied him and feared him. But no state of earthly happiness is complete, for some troubles inevitably come to us all. Now Jacob must give up his beloved mother to death. More than naturally was she dear to him, for from childhood she had been his nearest, best friend. Even when the faith of Isaac seemed to waver in regard to the promised blessings upon him, which said the elder shall serve the younger, hers stood firm in the prophecy that in Jacob the good seed should be called. So in that day by a woman's device, blessed of God, she defeated the wishes and intentions of Isaac, and brought the blessings upon Jacob's head, in which she was both wise and good, for God did so intend it.

And during those long and weary years when she was vexed with Esau's family, separated from Jacob by a wilderness quite impassable to her and Isaac in their old age, her faith continued strong, her hope ever bright, her charity never failing; her love ever excelling towards Isaac, the lord of her affections, and in patient kindness towards the daughters of Heth, which Esau had brought unbidden into the family, and in pure love to God, who was trying her in long patience, while the return of Jacob, with his welcome bride lingered so much longer than she could expect, although she was informed of his safe arrival, of his success in all things, of his happy prosperity, but the wheels of time, marking full twenty years of absence, were growing tedious to her fond hopes, now trying to her soul. It was her earnest desire to see Jacob before she died.

When she sent him she thought his stay would be far more

short, but the Lord knew best. He meant it for good, and at the time most fit He brought him back. It was best for all that it happened as it did. When he returned the days to her were like the time spent upon the delectable mountain, as in Beulah Land. Is. 62:4, 5. So to Isaac also with her. So happy was it for them to have their sons and families together with them a few years before they were to go hence. To part with such a mother under such a history was rending to affections most dear; yet there was comfort in it, for peacefully, gloriously, did she pass the portals of time into eternity.

The heavens rejoiced at her coming. Rachel was one of the first to meet her in that blissful realm. They immediately knew each other, for in those long, weary years when she wished so much to see Rachel, Rachel, too, wanted to see her, but they must wait for that happy meeting till now. No happier pair in all the realms of bliss than Isaac and Rebecca! As was Isaac, she was highly rewarded.

Esau came to see his mother before she departed, and took part in the burial services. They laid her remains to rest beside Isaac's in Machpelah.

After the days of mourning, Esau returned to his own chosen Seir, to which he gave the name of Edom. Gen. 36:6. It was called after Edom—red. Esau was the great patriarch of the Edomites. From him descended seven dukes, each a patriarch of his people. The prophecy that the elder should serve the younger had reference to his posterity, and Bible history shows that it was duly fulfilled. The Edomites were older as a nation than the Israelites, but the Israelites triumphed over them.

The temporal blessings of Abraham came upon Esau as well as upon Jacob; nor were Esau and his descendants debarred the spiritual blessings of present and everlasting salvation in the seed of Abraham, in whom—Christ—all might be blessed in all spiritual blessings, except that which was peculiarly given to Jacob in the birthright.

One that should not be overlooked in Isaac's family is the good nurse who came with Rebecca in her youth from Syria; from a girl a close companion to her mistress; was a strictly virtuous woman, ever obedient and devoted to Rebecca, gladly spending her time and herself for her mistress. During those long years of Rebecca's grief because she was a childless wife Deborah would comfort her all she could; oft assured her that the Lord would visit her, for she was a spiritual handmaid, too.

And when Esau and Jacob were born she was very glad, not begrudging her mistress this pleasure because her fortunes in life had been adverse to her having a husband and children, but willingly submitted all her misfortunes to the Lord, accounting that

eternity should make it all up to her. At times it seemed she would go almost into spasms of joyous laughter over the little things, scarcely less devoted to them than their mother, and they loved her almost as much. Her soul took in a great deal of happiness in caring for these little fellows, regardless of whatever ladies they might comfort in marriage by and by. It was not safe for anyone to interrupt them either, for she was always ready to defend them.

In after days when Esau's improper marriage troubled her mistress, she again did all she could to comfort her. But when Jacob went off she got nearer to her than ever before, for Jacob was her favorite, as well as Rebecca's. She told her where she expected he would stay the first night; and sure, she said, the Lord will take care of my boy! He is so good, I know the Lord will take care of him. For Jacob was always kind to her, never failed to divide the goodies with her when he brought any for his mother. But romping, roving Esau, didn't think of her. Poor, good servant she was! The Lord rewarded her for it all, especially in the eternal hereafter.

She loved Jacob only less than his mother did, and every time she heard of his children she wanted to go and nurse them, and when she heard so much of that good little Joseph, she couldn't stand it any longer, but asked to be allowed to go to Jacob and help him. Rebecca and Isaac consented and sent her, and various good things by her, which made Jacob the more anxious to come back to Canaan.

Henceforth she was Rachel's nurse, but she so endeared herself to them all she was quite motherly in their esteem, and when she died at Bethel none was more sincerely wept than her. Jacob and his family gave her a decent burial, which was right; she richly deserved it all.

Israel increased in property and also in numbers, and soon became one of the greatest powers in the land of Canaan; so much so that the Canaanites admired him and envied him the more. The twelve patriarchs married into other nationalities, which made Israel a mixed multitude, yet they retained the fair and ruddy complexion of the Shemite. The Hebrew blood so prevailed as to regulate that.

CHAPTER 39.

Joseph.

Did you ever read the story of Joseph? If not, you should by all means read it. If you have, read it again, and yet again. It is the prettiest, the most natural, and the most heart-like history I ever read. It is always good. It has never been equaled.

He was the son of Rachel, her firstborn; two reasons why Jacob loved him so much. Another was, he had the features of his father and mother beautifully blended together, which made him, for a male, exceedingly beautiful. Besides he had such a glow of innocence and purity of soul in his countenance; he was lovely, sweet and attractive. He was altogether a goodly person physically, and amiable in mind and heart, in spirit; a favorite youth among all his acquaintances.

This caused his ten brothers above him in age to envy him; and, believing their father was partial in his favor, became his enemies. Tauntingly said the old man ain't got but one son. So when speaking of him to their father would say, "Thy son." Spoke lightly about him to each other; they hated him. Joseph though was pious, good, obedient and kind to them all. The Lord blessed him, especially in spiritual things, causing him to have two remarkable dreams, which Jacob considered to be prophetic, especially the second, that includes himself and Leah, whom he now calls Joseph's mother, because she attended to the raising of Benjamin from his birth, and cared for Joseph as a mother after the death of Rachel. Ch. 37:1-11.

The first came to pass in Egypt, when these ten brethren bowed down to Joseph. The second in Goshen, when, together with Benjamin, and Jacob and Leah, they were all dependent upon Joseph, under Heaven, for nourishment.

It is frequently the case that a boy's kin are too weak to rejoice in his honors, the last to appreciate him. Rather instead give way to envy, are gratified in his misfortunes, at which their jealous souls will not fail to rejoice or at least to take silent pleasure, and cannot bear to hear those praised who are victims of their envy. Pity their poor, weak spirits! Now Joseph's brethren instead of rejoicing with him, as they should have done, learned to dislike him, and plotted to kill him. It seems there was a murderous vein in the race from the fall, begotten that day by the devil, who was a liar and "a murderer from the beginning, and abode not in the truth." 1 John 3:8-12. Who, "when he speaketh a lie, he speaketh of his own: for he is a liar and the

father of it." John 8:44. It showed itself first in Cain, next in Lamech, then in the violence of the antediluvians, then in Nimrod, then in the Assyrian wars, then in Esau threatening to kill Jacob, and now in these ten brothers, planning murder, pure and simple, with malice and forethought, against a peaceable brother.

Reuben, the oldest, though he once had the misfortune to do his father a great injury, now filially pleads for his affections in trying to save Joseph from being killed. Gen. 37:21-24. At his suggestion Joseph was put in a pit, intending to rescue him and convey him to his father. The text says there was no water in the pit. In that day, in that country, they dug pits to catch and hold rain water for their stock in the dry season of the year, which was from April to October, usually without rain. In October came the early rains for seeding time; in the latter part of winter and in March came the latter rains for earing time for wheat and barley. There being but few streams that flowed through the dry period made the pits, or cisterns, a necessity.

When Rev. P. L. Stanton, a few years ago, returned from his travels in the east said to me that he went over the road from Jerusalem to Gaza, which is said to be desert (Acts 8:26), I asked him if there is any water on that road. He said, "There is none except in the pits which are dug in the sand, by the road, to catch and hold rain water for the dry season, and they have steps cut in the side of the pit to go down and up by to and from the water to water the animals, and to drink themselves." A similar custom prevailed in the days of Joseph, and it was a pit for this use that Joseph was put into, as it is said "there was no water in the pit." Gen. 37:24.

But it was Judah that suggested the idea of selling him, thinking it a less crime than to kill him, and some profit to themselves. Providence causing a caravan of merchant-men to bend near to where the sons of Jacob were that day defeated a part of Reuben's plan. He was absent when they sold him, and gave them an opportunity of effecting Judah's. While the Ishmaelites were buying Joseph a company of Midianites passed by en route to Egypt, which the Ishmaelites overtook in Egypt. Joseph conducted himself so well the Ishmaelites didn't have the heart to sell him, but turned him over to the Midianites, and they sold him to Potiphar.

The thoughtful reader will trace the analogy between Joseph and Christ, of whom he was a type. Joseph's brethren took twenty pieces of silver for him, Judas thirty for his Master, the value of the muscles for manual labor, regardless of the intellectual or moral worth. Zech. 11:12. The prophet, by the Lord, here makes light of such a blind contract. Joseph was delivered by his brethren to the Ishmaelites, it appears they were so favorably impressed

of his goodness they did not wish to sell or to keep him as property and relieved themselves by getting him off on the Midianites, in Egypt, who as themselves, were on parallel relations with Joseph, to Abraham, and they thought to relieve themselves by getting him into the hands of a priest, the priest from false accusation (Matt. 26:59-61) put him in the hands of the law, and when Pharaoh freed him it was like rising from the dead. Then by Providence he saved many people alive. The Egyptians said he saved the world.

Joseph's brethren having sold him studied out a falsehood to palm off on their father, had harder work now than before. So it is; another sin is committed to cover up the first. Even David, the king did so. The adulterous do so to this day—practice lying and deceit to hide their guilt—but it will come out. They shall be exposed to public view. "Be sure your sin will find you out." Num. 32:23. Shall expose you. Your guilt "will out." You cannot long keep it to yourself. It "shall be proclaimed upon the housetops." Lu. 12:2, 3. Sin is folly. It is very madness. It is self-destruction.

Now these hardened sinners do not seem to care if their father does grieve for Joseph. But instead of their envious souls getting any more of his attentions they get less, for his whole being seems to go out after Joseph. It is enough, so it appears, to cause them to repent, try to buy him back, and bring him home. But conscience slumbers and sleeps in these hard hearts.

Joseph was carried over that same road they themselves went over twenty-two years afterward to buy corn—wheat—of him, was glad to get it too—trudged it to Canaan over the dry hot sand on beasts of burden, over which they and their little ones went down to Egypt to be nourished of him whom they despised and sold, as it is written of sinners, "They shall look on Him whom they pierced." John 19:37. Such is oft human fortune, and through which wilderness their posterity came back to Canaan.

Joseph though held no malice against his brethren who meant to do him evil, but freely forgave it all, and kept up that holy form of life in which he had been reared. The inspired word found fulfillment in him, for when he was grown he did not depart from it.

God was with him in the caravan—that first night when his father was so grieved about him, although Joseph could but think how it all was at home, yet he was happy for the Lord was manifestly with him. When arrived in Egypt He was with him, protected him, and provided for him. Fortunate for Egypt, as well as for himself, lodged in the very heart of their religion, and near the bosom of their government, a light in both.

God was with him in his master's house, in all the work he had to do, prospered him in all respects, they all believed the Lord was with him. His master seeing he was strictly honest, trusted every part of his business to him.

Prince or priest, his official duties often called him away from home. His amorous wife took advantage of his absence to try to seduce this very handsome and amiable young Hebrew from his very virtuous life. Joseph discovering her intentions, behaved himself very prudently toward her, avoided her as much as possible, which she took as a slight. Still being greatly enamored by his beauty, she became desperate, and being unable to entice him, she resolved on hemming him, and of hugging and kissing him anyhow, hoping he would yield to her then.

Therefore, one afternoon she dressed herself as prettily as possible; and perfumed herself to captivate him, seeing Joseph going into a certain part of the house to attend to some business as the steward of his master's house, she slipped softly in there, threw her arms around him and kissed him before he could prevent her.

The good Spirit then warned him to flee away from temptation; moreover a feeling of contempt for her came over him; he did not want to be rash, however, to his mistress, but got away from her as quick as he could. She tore his outer garment in trying to hold him, and having some of it in her hand, and knowing the rest of the servants would suspect her and tease Joseph about it, she resolved to throw all the blame on him, by raising an alarm. But it was plain that the evidence she offered was against herself.

Now her disappointed love sought revenge on one she had suffered herself to love more than she did her husband. A great folly, a great sin and a great shame; desperate was her cruelty. Therefore, when her husband came home, though she had been so mean as to forsake him for the embraces of another, if she could get them, pretended to be his friend, a true wife, and persuaded him to use his power in punishing one she couldn't seduce. How mean is such an undertaking!

He believed all she said, asked no questions of anyone, and had Joseph sent at once to prison. Nor did he offer to make any defence. Herein Joseph was a true type of a greater than himself. Is. 53:7; Matt. 27:13, 14. He let her have all the advantage, which was wise as well as charitable in him. Her character, if not her life, was in Joseph's hands, yet in self-denial he chose not to injure her, rather suffer himself than do that; to punish one who ought to be a lady.

The very fineness of his nature and culture caused him to suffer the more, but cheerfully he went to prison, believing the Lord would be with him there. And sure enough He was, and God had work in that prison for him to do. Soon was it manifest

to all the prisoners and the keeper, too, that the Lord was with him, on which account the keeper committed everything to Joseph. Ch. 39:21-23. And when the time set for the purpose of God in him to be carried into effect had come Providence caused two of the prisoners to dream a dream which, when interpreted by Joseph, foretold the doom of one and the release of the other.

Then when Joseph had been two years in prison the Lord caused Pharaoh to have a remarkable dream which, when submitted to all his wise men, none could interpret. Then the chief butler, whose life had been saved agreeable to Joseph's interpretation of his dream, remembered Joseph and the promise he had made him when he left him in prison, and told the king of him, who at once had Joseph in his court. Through faith Joseph felt the Spirit and His gift of prophecy come upon him as before, and he understood the dream and interpreted it with such wisdom that the king and all of his wise men believed it was from God. They believed Joseph was inspired of God to see those things. Happy for them that they did believe.

Then was all the wisdom of Egypt put to shame. Joseph was at once made prime minister of Egypt. What a wonderful stride! A slave, a prisoner, in all a foreigner, yet in a day made governor of all Egypt, next to the king in all things. The king said, "There is no one so wise as thou art;" therefore, he put the whole business under himself in the hands of Joseph. It was all of Divine Providence.

Here was faith in God, in Joseph as his servant, a great-grandson of Abraham, whom they knew before, and walking in the same faith. They believed the word of God spoke by Joseph, and began preparing in the seven years of plenty for the seven years of famine, which shows that they believed in God and that this prophecy was from Him, and would surely come to pass. To Pharaoh Joseph was a great missionary, and to all Egypt as well. And besides all this Pharaoh, and Providence, made his happiness more complete by giving him a fair princess for his wife. Ch. 41:45. Josephus says she was the daughter of his former master, to which opinion agree other writers.

Now let youth of either sex consider if Joseph had yielded in the day of temptation (Ch. 39:7-12), how different would have been the results in his life. He would have been ruined. Prov. 6:32-35. But by self-denial and maintenance of pure virtue he comes to all this happiness. Virtue in either sex is nature's richest endowment, and no one under any set of circumstances can afford to sacrifice it. It is better to die holding virtue than for any cause, or in any way, to become impure.

When any one lays down virtue they are virtually ruined. One reason why of all sins, sins against virtue are the hardest to quit,

is because the richest enjoyments of natural life come through true virtue in lawful marriage. All the so-called pleasures of violating virtue are but the devil's counterfeits, and are sure to bring their penalties—are curses all. Then know, O young men, that the sources, and the resources, of life's enjoyment are in yourselves. Every time, and in any way, you defile yourselves, sin against virtue, you are weakening these powers in yourselves; then if you ever marry you will bring disappointment and grief to your wives, and misery to yourselves; for you will have incapacitated yourselves to fill the places of husband. This is the miserable rock upon which many split. Where many lives, full of promise, are wrecked; the victims made wretched all their mortal days; and if eternal rewards come within their reach they are doubtful from the very weakness they bring upon themselves. Though saved by grace, if saved at all, they make it doubly hard for themselves.

The best course for both sexes is to hold virtue tenaciously until marriage, which is God's protection for virtue, and love and wed in youth, and have the happiness of being able to obey that scripture which says, "rejoice with the wife of thy youth; and be thou always ravished with her love." Prov. 5:18, 19. Then may you have that further blessedness of being as the blooming fruitful vine, and your children as olive plants. Ps. 128:3. Which are rich rewards to those who do these duties from their youth up.

"Joseph was 30 years old when he stood before Pharaoh." Gen. 41:46. The age when a priest entered upon his public life and as did John the Baptist and our blessed Lord. "Joseph went through all the Land of Egypt" and had commissioners appointed in every city to have houses built in which to store away all the surplus grain of the seven plenteous years for the seven years of the coming famine. The officers of the government everywhere had the greatest respect for him, and had all his orders carried out. His word was as the king's commandment in all the land. And besides, they all loved Joseph which made confidence in him and obedience to his orders easy.

In the first seven years from Joseph's prophecy of the famine, "the earth brought forth by handfuls" (v. 47) and they measured and put up the grain until in every city it was so much they left off to number any more (v. 49) for the amount was so great. And Providence prevented it from spoiling or being injured in any way, for the whole thing was of a miraculous nature.

In the eighth year there was no crop made. No, not in Egypt.

And now the famine had set in in Canaan, for it was a pastoral country, having no great amount of grain at any time.

Jacob heard there was wheat in Egypt to sell (Ch. 42:1, 2), but by what providence he did not know, or hear, for the Lord thought

it best for Jacob not to know of Joseph's whereabouts until the proper time had come to carry out His purpose. For the same reason Joseph was held back from sending any information to the sons of Israel. "And Joseph's ten brethren went down to buy corn in Egypt."

He knew them as soon as he saw them, but they did not recognize him. It is easier for a man to recognize his seniors than his juniors. Joseph had changed much in these twenty-two years from a lad of 17 to a man of 39 years, but his brethren, older than himself, had changed but little. Now by wisdom surpassing the ordinary wisdom of man the Lord led him to try them for their good, under the which conscience was aroused in them after twenty-two years' sleep.

A man who once thought he was drowning, said: "the acts of his whole life came up before him," as in a moment of time. It is a dreadful thing to sin. Those boys now middle aged men felt their guilt against their brother Joseph and believed that these misfortunes were sent upon them by Providence on that account. And said, "We are verily guilty concerning our brother, therefore, is this distress come upon us. (v. 21). Joseph, unexpected to them, understood what they said to each other, for he had not forgot his mother tongue.

It is strange that Joseph could hold himself back so long before making himself known to his brethren. He was enabled no doubt of the Lord to wait in self possession until the best time had come so as to have the best effect upon them. Then they were completely won. Never had men been so surprised as they were at that moment. When they saw that it was Joseph, like the apostles when they saw that Jesus was risen from the dead, they were filled with great joy. They dreamed not of Joseph being yet alive, much less of him being the governor of Egypt. Ch. 45:1-15.

Now seeing he had become their master, they could but praise the Lord, and that for His wonderful providence which thwarted their designs in trying to keep his dreams from coming to pass, and instead one of them had already come to pass, and the fulfillment of the other in sight, which they now were happy to see. This experience was a spiritual benediction to them, henceforth they were all good men.

On this trip, Joseph at the offer of Pharaoh, sent wagons to move them and their families, and their father to him in Egypt, assuring them that there would be yet five years of famine.

When Israel heard that Joseph was yet alive his feelings were mingled with joy and doubts. At first he dare not believe it, for he could not think Joseph would go off without his father's consent. And he thought surely he did not get lost when he sent him from home on that unhappy day when he returned not again—

and was ever so sorry to think he sent him off himself. When he did receive it as a fact, his heart overflowed with joy. Thought how oft he had viewed him in his mind as he was on that day twenty-two years ago when he started with gleeful steps to find, and to serve his brethren and to hasten back to comfort his loving and beloved father, as to where they were, and as to the condition of the flocks. How good and obedient he was, and how merrily he went, though as a lamb to the slaughter, for he knew not the danger that was ahead of him, and oft how he had imagined how he suffered when that vile beast caught him for an evening prey. And how he had often wished he could have died for him. And now what a wonderful providence is this that didst preserve him alive! Joseph alive, was more to him than all the honors, and the corn of life in Egypt!

He looked at the delicious fruits which Joseph sent, and all the dainties, but was too happy to eat any of them. Appreciated all the valuable presents sent him from Joseph, but thought "my son alive is more to me than all these. I must go to see Joseph before I die." Neither could he sleep any that night for thinking of Joseph, and praising the Lord for all His mercies.

The honors and the happiness of Joseph were highly elating to him, but the thought of seeing Joseph himself was more to Israel than all these. He believed the word of Joseph brought to him that the famine should be on the earth yet five years; so he made up his mind to leave his home in Canaan, at sacred Hebron, to go to Egypt, to Joseph.

CHAPTER 40.

Israel Moves to Egypt.

They had to leave everything which could not be carried with them, unsold, for times were too hard to sell. It seems on account of the rigor of the famine they had let all their servants go free. They had provisions enough to supply their wants on the way, and sufficient store for their flocks and herds.

Poor Dinah, daughter of Leah, sister of the twelve patriarchs, ventured away from home too much and happened to a misfortune that blighted her fortunes for this life, henceforth she was shut in her father's house. She was present at the going forth to Egypt, forty-six years old, with no prospects of her affairs ever being better, was not numbered with the tribes, had no posterity to inherit her portion of Israel, which no doubt was one of those things that bowed Jacob's head with grief.

Israel took up his journey from Hebron to go into Egypt. Stopped at Beersheba and spent a night there, where he received communications from Heaven; offered sacrifices on Abraham's altar, which had not lost its sanctity nor its power. Both Abraham and Isaac were oft blessed at it, though now unseen by any on earth, were silent witnesses to those proceedings and rejoiced over Jacob's blessings now received on this sacred spot. The Lord appeared unto him that night and said, "Jacob, Jacob." Ch. 46:1-7. He knew that voice. He had heard it before. It was from this very spot he started on his famous trip to Padan Aram. Now the Lord encourages him to go to Egypt, promises to go with him, that there he should embrace Joseph and that his posterity should come again and possess Canaan as He had promised to his fathers.

Judah went on ahead of the rest to inform Joseph of the approach of his father. Joseph went out in his chariot to meet them, and especially his father. At this meeting Jacob was so overpowered by his emotions he could hardly bear it; said, "Now let me die since I have seen thy face, because thou art yet alive." Joseph also was very much affected. So was Leah, who was very happy to see him again. She loved him as a mother, for she had cared for him in childhood from the death of his own mother. Bilhah and Zilpah were happy also to see him again. So were all of them who could remember him, and Joseph was very happy to see them all again. He could not help feeling a little partial, though, towards Benjamin for his mother's sake; and above all they were so thankful that a good Providence had permitted them all to live to meet on earth again. There had not been a single death among them except the two unfortunate sons of Judah, who perished. Ch. 38:7, 10.

It was a time of spiritual rejoicing. The heavens were moved on account of the purposes of God being fulfilled. Abraham and Sarah, Isaac and Rebecca, Rachel and Deborah rejoiced in spirit with them, but not more than did the Son of God Himself as they feasted upon Joseph's bounty, he though unconscious of any desert. So it was the good Providence of the Son of God that brought it all to pass, and He was happier then than Joseph, the instrument, could be, and this happy meeting was in the land of Mizriam. Many are the sacred ties that bind these two famous peoples and their countries together in historic interest.

They spread their tents in Goshen, the best part of the whole land for pasture. Here Joseph used a little diplomacy; "Say to Pharaoh we have been keepers of cattle all our lives," which was true. "For every shepherd is an abomination unto the Egyptians." (34th verse). Joseph had respected this prejudice once before (Ch. 43:32), for there it is shown that the Egyptians would

not eat with Hebrews because they were called shepherds. Moses also respected it as is seen in Ex. 8:26. "Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" From hating shepherds they had become to hate sheep; too. Now these passages show plainly that the conquest of Egypt by the shepherds and their reign over the Egyptians and their expulsion from Egypt were before Moses' and Joseph's days. It shows, too, that they felt under great obligation to Joseph to overcome that hatred of shepherds so as to take the Hebrews in among them. And when the Egyptian government lost sight of that obligation to Joseph it went to persecuting the Hebrews among them pursuant to the old hatred of shepherds.

On a suitable day Joseph brought his father and several of his brethren before Pharaoh, who received them kindly and honorably for Joseph's sake. Now Joseph had not taken time from his official duties to tell them his history since he had been as lost to them, but the king tells it to them now as it is written, which caused them to love Joseph the more and to appreciate his great work more highly. Pharaoh said, "Under God we owe our lives and all we have to Joseph," and gave them the warmest welcome to all Egypt. Now Israel was the more assured that those things he had grieved about so much had turned out to be his greatest blessings. So it is often with us all, the things which grieve us most, which we think are against us, are for us working in their influence for our good.

It is worthy of note that the Egyptians believed in God when Joseph was brought into Egypt, and more when all Israel moved into their country than before. It certainly was pure faith, not in fate, not in supposed deities, but in the God of Creation and of nature—Providence—that led them to begin and to continue through the seven years of plenty to lay up in store for the seven years of famine. Otherwise minded they would have let that surplus go to waste and have perished when the famine came. So it is with those who now, in spiritual things, are wise, as they suppose, above what is taught in the Bible. At that time the true faith lived in the hearts of many persons in all of the nations and tribes of mankind.

In the land of Goshen the race of Israel was nourished by Joseph for the five years of famine yet to come, free of all charges from him or the government either. Pharaoh and all his people were willing to do this for they owed it, through Providence, all to Joseph; and Joseph was a friend to the king and to all the people. He never tried to use his great influence to rival Pharaoh.

By Joseph's advice the corn was sold all the time at the old price, and the money turned into the public treasury. When the cattle, next to the money, failed their land was sold to the gov-

ernment for bread. Thus all the property of the Egyptians fell into the hands of the government, which gave Egypt precedence over all nations at that time and for years to come.

When but one year more of the time of famine remained Joseph, with perfect faith in the primal prophecy, furnished seed to all the people to sow, and they with like faith in the word of God as spoke by Joseph sowed for the next year's harvest, as with equal faith they had not sown for the last seven years, and reaped the happiest results. So did the other nations get seed from Egypt to sow, and reaped a bountiful harvest the eighth year, and were knit together in faith in Providence and in such brotherliness as they had not been for a long while before, which continued in Egypt all the days of Joseph, if not in other countries, and until a king rose who knew not Joseph.

Henceforth it was a law in Egypt to pay one-fifth of all that was made in the land, except the priests, for they did not have to give up their lands, and the Israelites, whose lands were given to them at first for Joseph's sake, to the government every year as rent. And strange to say, it virtually became a law in Israel, too, for when they paid a tenth of all that was made every year, and with all other offerings, as alms, charities, hospitalities, benevolences, it is said to have amounted to another tithe.

This law in Israel was of the Lord, by Moses, that in Egypt by the wise statesmanship of Joseph, but in Egypt they paid no other tax, and in Israel it covered all for civil as well as for religious purposes. And while adhering to this system both peoples were prosperous and happy. If Joseph and Moses were not inspired they certainly were wise in legislation and statemanship. The more they are studied the more are they appreciated. Unto this day the world is greatly indebted to them.

Had it not been for this prophetic foresight and previous preparation mankind would have perished out during that seven years of sore and general famine as described in the sacred history. But in this providential way there was grain enough produced and laid by in store for all then living to keep them alive for seven years, and likewise their domestic animals. There is much more in it than most people seem to think.

The Divine cause of it is not given, but two reasons are apparent. One is: The Lord was making a book for us, and thus originated much important material to go into its composition. The other is, that it was sent to rebuke men for sabaism, which according to the Bible and late discoveries prevailed more or less then, and perhaps no other form of idolatry, as fetichism, ancestral and animal worship, as nothing is said of them this early in the Bible, nor any evidence found in the ruins excavated of them this early was prevailing then. Sabaism claimed that they

owed their fruitful seasons to the sun, moon and stars, and that mankind ought to worship them. This seven years' famine showed that the sun, moon and stars could not bless them with fruitful seasons; that all are dependant upon divine Providence. The whole human race was certainly convinced of it then, and benefited by it.

It is a reasonable conclusion that only a small part comparatively of Asia, Africa and Europe, were then occupied by man, and that the famine was upon all lands inhabited by him. We know not that any living creature died for lack of food. The surrounding peoples went to Egypt for grain for themselves and their domestic animals. Thus the Lord preserved alive some at least of the posterities of Ham, Shem and Japheth, and their animals, if not all of them from starvation.

The famine in Egypt must have been caused by there being no rise in the river Nile for those seven years. Then it must have been dry weather the whole of those years on the tributaries of the Nile. It feeds from a very wide district. So all those countries which help to support it were in drought that long. So nature comes forward to witness with the sacred text on the extent of the famine that far. Perhaps while the drought prevented the rise in the Blue Nile; yea, perhaps dried it up, the increased heat melted out all the snow and ice on the heads of the White Nile, which is the supply of Egypt for water in dry seasons; and perhaps the same was true in other mountain sections. The greater heat caused by so great lack of moisture in the plains would cause the snow and ice to melt farther off in these providential reservoirs for such extreme needs of life in the earth, and shows us more clearly the helpfulness of this Divine arrangement in nature for the support of life at such a time as this. So from natural causes Joseph's famine must have been wide-spread.

Nor can prayer prevent a famine. Abram, the called of God, had to endure or flee from one soon after he came to Cannan, and here the prince of prayer had to move before the furious face of a famine. Neither will steamships and railroads stop a famine. If modern improvements can prevent them, then why do the moderns experience them in Asia and Europe? Perhaps the monopolies will bring a famine here if they are allowed to go on.

Men may think this is the cause, or it is that, but the Almighty is above all causes in nature, and guides them to work out His purposes. That is according to the Bible, and there is no intelligence anywhere that contradicts the Bible. Some may think they have thought of something which contradicts the Bible, but more perfect knowledge will show that it does not. The Bible declares that the Lord sends these things on account of the sins of man-

kind, and such is the situation that the righteous suffer in them as well as others.

In the days of the patriarchs the world was as in childhood, and the Lord taught the people as by object lessons. This famine was one of them. It was read all over the habitable earth (Gen. 41:57), was warning and instruction to all, showed that it was of no use to depend upon the sun, moon and stars, the gods of the idolators of that age, but that the dependence of all was in Divine Providence. The famine of all else increased faith in the Almighty and drew all peoples closer together in love. It was a time of peace generally throughout the earth. The faith and piety of Egypt impressed all others, for as they bought of them they told them the whole story of the famine, and of their wonderful preparations for it by being warned of God by the prophecy of Joseph, the wise and pious Hebrew.

When I first read of the Children of Israel leaving Egypt as they did to go to Canaan, I thought if I had been there I would have gone with them. So some think if they had been present when Christ was on earth doing His wonderful works they would have followed Him. But our office and relation to the evidence is higher than of those then present as the supreme court is to the evidence brought before them in writing than the court whence it came. As the lower court has under examination personal witnesses in the case, hears the personal testimony, so was it with those who lived in Moses' day and when Christ was personally present among men. But as the supreme court has only the written evidence on any case from below, so we have only the written evidence from those judges who saw or heard the personal testimony on those things recorded in the Bible. We, therefore, have a higher relation to the evidence than did those who heard the witnesses themselves. And to believe without miracles is a higher exercise of mind than to believe through miracles. We should be able now to believe without object lessons. But in addition to all the evidence written in the Bible every one born of the Spirit has a witness in himself, which is quite miraculous. Such a one knows what he has experienced.

CHAPTER 41.

Israel in Egypt.

Jacob was 130 years old when he moved to Egypt, lived other seventeen years. But before he left Canaan he feared he would not live to make the trip, so weak and feeble had he become from

trouble. In old age there are fears in the way of decrepitude (Ecl. 12:5) and troubles in mind or heart increase the natural fears and weakness of age.

We are not informed as to the time of Leah's death, but it must have been during this period in Israel's home in Goshen. He brought her and interred her remains in Machpelah (Gen. 49:31), and his last request of Joseph and his brethren was that his own weary flesh might rest there, too. He did not choose to be separate from these to lie beside his first loved in Bethlehem. Perhaps these long years, so often filled with trouble and Leah's help and faithfulness, had completely won his heart to her, and he chose to lie with her in death.

If a man has a good business woman, with health and trueness, for his wife, if pretty or ill favored, he is fortunate. Many a time a man is in love with one through fancy only, refusing all others for her, yet if he could get her it might be a life strain on him, for the fineness of texture in her, which he so much admires, constitutes her too frail, perhaps, for life's offices, while a woman less fine by nature, in appearance less sweet, with better physical constitution and health, equally qualified in mind and heart, would bring him more constant happiness. It is fortunate in either sex to have an industrious, healthy, business companion. Beauty and personal charms are often misleading. Dean Swift's rule was to take the one whose conversation pleased him most, yet he made an unhappy choice.

The wisest of men have sometimes made the worst selections for wives. I have thought it was because they didn't study that subject as much as they did some others. After all no man is great in all things, neither is any woman great in all respects. All have their weaknesses and imperfections. Perhaps every one can be great in some particular pursuit if genius is taxed and perseveres.

After the death of Leah there were no other events to disturb the happiness of Jacob. The remainder of his life was serene, like the natural glory of a setting eve without clouds. Bilhah and Zilpah outlived him and did the kind offices of age for him.

Now he has the good man's, the patriarch's, premonition that the end of his earthly days is near. First of all he calls for Joseph to deliver to him, not only messages of love, but also of great national importance to Israel in the far-off future. Israel then bowed his head upon his bed. After a few days of quiet rest he recovered for a short while. Afterward Joseph was told that his father was sick. This is the first sickness recorded in the Bible.

Joseph took his two sons to his father for the patriarch's blessing before he should die. Israel's eyes were dim by reason of age. He put his left hand upon the firstborn and his right upon the head of the younger, guided by prophecy in doing so, for the

younger was to become the greater people, which came to pass as Jacob then predicted. Joseph, thinking it a mistake, tried to change his father's hands, when Jacob said: "I know it, my son, I know it, but the younger shall be the greater." Jacob adopted them as his own sons (Gen. 48:15-22), which was agreeable to God's own purpose, as is shown in the distribution of the land of Canaan by Joshua, who was Joseph's great son, though not partial to any.

Sometime after this he called for all of his sons to come together to him to receive a father's final counsel and the patriarch's blessings upon themselves and posterities, the last favor he could bestow upon them. Ch. 49. A favor it was, highly appreciated by them all, for it was a Divine prophecy and all of it was duly fulfilled, by and by, before all Israel.

By the Spirit liberally given to him in that hour he pronounced appropriate blessings and characteristic prosperity upon each of them, showing unto this day that he had from God the real gift of prophecy. In this, like a prophet of God, he did not spare but reminded them of their faults and showed that they would have to suffer for their sins. The blessings, though some of them were signally severe, gave pleasure and full satisfaction to all of them. No man ever disposed of an estate more satisfactorily. It was prophecy following in the line of God's blessings upon each tribe, as in the New Testament, according to their several ability. Matt. 25:15. In this final counsel Jacob had more of the spirit of prophecy than had Isaac or Abraham.

Now Israel knew he must soon die. He longed daily to go to God and to the loved companions of former days, to be gathered unto his fathers. So when he was done speaking he gathered up his feet into his bed, having sat upon the side of it to deliver this long address to them, the spirit of God sustaining him until he had done this last work for heaven and earth according to the will of the Lord. Happy is every one who is so favored of Him.

Calmly, heroically he yielded up the ghost, and was gathered unto his people. As soon as he opened his eyes upon the eternal world the first object he saw was his own beautiful, beloved Rachel, more beautiful than she ever was on earth, close by his side. Quite as close was Leah. His mother also, and near by was his old, faithful nurse, who cared for him when he was a child, loved him, called him "her boy," was devoted to him as a mother true, good Deborah. She was happiest when helping others. O what greetings they had for this new conqueror! These four pinioned ones tried to show the man of 147 years how to fly. But Israel could not fly at first. His soul had been bowed so much with sorrows and heavy grief it seemed to make him clumsy. Again he spread his newly pinioned wings, though quite near the earth, still he fell. -But Israel like, he tried it again. I knew he would make it though, for he never failed in any of his undertakings.

Now he went. But they saw him careening and quickly spread their well-used wings under his. After a few more strokes he caught thelick, and away they went.

The marshaled hosts clapped their hands for joy as he approached the gates of glory. Rank after rank saluted him as he advanced to the throne. The Son of God rose from His honored seat and embraced him, and said: "Israel, that was a hard tussle thou gavest me that night at Penuel, but I have loved thee only better since that night's struggle. Ever since that victory thou hast been a prince with God and with men and hast prevailed. It is true thou didst wrong sometimes, but thy repentance was always deep and true. I forgave it all, all for the sake of the blood which is to be spilt as from the foundation of the world, and the head of the tribes shall have a high seat among us." Then all the ranks of heaven gladly did him high honor.

But how different on earth! "Joseph fell upon his father's face and wept upon him, and kissed him," and all the rest wept greatly and mourned deeply. He fell in the midst of his children and children's children, and they all felt the bereavement as when loving ties are sundered.

Joseph had the physicians to embalm him, which took forty days, and the Egyptians mourned for him seventy days, for they thought he was a mighty prince and a great prophet, which was true in both aspects of his character.

When the days of mourning were past Joseph got permission from Pharoah to go with his remains to Canaan to their national burying place for interment. A very great train, with solemn, reverent tread, went up from Egypt, all the honor and the chivalry of the land, with all Israelites who could go. They mourned seven days in the land of Canaan. The Canaanites were so impressed with the train and the intense grief they called it Abel-Mizriam—a grievous mourning of the Egyptians. They knew it was for the Hebrew prince, son of Isaac, son of Abraham, that used to live among them, who retreated from the seven years' famine to his son, the governor of Egypt, while they remained and bought corn from him in Egypt in those years. He was highly respected by them also as a good man, as a prophet, and as a great patriarch.

Thou father of patriarchs, now thy work on earth is done, enter thou into thy long rest! For all thy prosperity how can we mortals account! unless, then, for such as thou, was suspended, one of heaven's laws.

Now after the death of their father Joseph's brethren, except Benjamin, came to him to persuade him not to afflict them on account of the evil they did him in his youth, all of which was unnecessary, and further, it made Joseph weep. He was sorry they so misunderstood his heart and true character. He was alto-

gether a different man from that. They had not yet discovered the depth of his goodness. But guilt makes a man afraid even when there is no danger in the sight of men. "The wicked flee when no man pursueth." Prov. 28:1. Yet Providence pursues them, and will overtake them. They fell at his feet and begged his pardon, another fulfillment of his youthful dreams, which were prophetic.

Here they grew better by the good examples of Joseph, were all melted into softness of heart and welded together faster than ever before. He comforted them and assured them that they should not be hurt by him in any way, and he befriended them and helped them as long as he lived. They all outlived him and were happy while he lived, which was until fifty-four years after the death of Jacob. And those were days of peace and prosperity in Goshen and all Egypt.

Then as a prophet, which he truly was, this great statesman, governor and patriarch, saw by premonitions from God that his time on earth was near its end. In that day the spirit of prophecy came afresh upon him, and he predicted his own death, the return of all Israel to Canaan, and arranged with them for his own embalmed remains to be carried in that departure and buried in Canaan on his own soil. For the present he was willing for his wife to keep them in Egypt after the manner of her people, but knowing she would be with him in heaven long before that day should come, and foreseeing their removal to Canaan, henceforth he wanted his bones to rest among his own tribe in the land of Israel. Gen. 50:24-26; Heb. 11:22.

When he was dying heaven was open to his view and the angel guards were standing around. Nearby and more tenderly stood his mother and step-mother, but none nearer than good Deborah, his devoted nurse in childhood's day; nor more tender than she, anxious to serve him best of all. This last, to him, a happy surprise, but she kindly said: "Many times have I been with thee, in the pit, on the way to bondage, in Potiphar's service, and when thou wert tempted I helped thee to bear it and to shun the tempter, and suggested to thy great mind the thought, how can I this great wickedness do and that after so great favors, too; how can I all His mercies forget, how can I sin against God? and when over that temptation thou didst triumph all heaven rejoiced. Of all thy future greatness it was the turning point. Much was pending upon that act. It was the greatest deed of thy great life. It brought more joy to heaven than all the great deeds in Egypt's realm. In short, all thy future trembled in the balance till that thou didst decide, then thy greatness was confirmed." Gen. 49:4, and 35:22.

In rapid flight they moved on to glory. Nor had they gone very far before they met Israel on the way to greet his best son, and a

great meeting it was. Though while he would not detain him a moment from heaven, yet he must be allowed to embrace him once, and all the way to heaven he was greeted by Hebrew kindred and Egyptian friends, for Joseph had been the means of saving many Egyptian souls as well as Hebrew. All heaven was in readiness to receive this great soul of Israel's race. Never one more pure had gone up since the translation of Enoch. As he approached the mighty Son of God leaped from His throne and embraced him, for He loved him much. Joseph, in his character and work, was made more like unto the Son of God in what His future life and work on earth was to be than any man who ever lived before. It were a needless task for me to tell you that he was highly honored by all the ranks of heaven.

The days of Egypt's glory dates back to the days of Joseph. Contact with the Hebrews carried them to their highest degree of learning, of art and of religion. Their works of renown were wrought in that age, and it produced one of the greatest historic characters that ever flourished in this world before the days of John the Baptist; nor could he have been what he was without Divine inspiration. Neither can any other nation boast of such an illustrious founder as the nation of Israel had in Moses.

When they had been in Egypt 100 years a new dynasty came to the throne. This Pharaoh became uneasy for fear the Hebrew race might in time of war become an ally against the Egyptians, a trouble only in imagination. Such a war never came, from the which excuse he undertook to weaken them by heavy burdens. But the Lord blessed them all the more. They built treasure cities in which to store away the products of Hebrew labor; yet more and more did Providence cause the Hebrews to increase in numbers until the king was so jealous of them he resolved to reduce them by destroying their males as they were born, and so commanded. But His Providence protected them against the king's commandment, when the king threatens to punish his servants for neglect of duty. But it comes to pass that the Lord blesses those Egyptians who fear Him more than they do Pharaoh, which enrages him against them, and more against the Hebrews. Whereupon he charges all his people to cast every male child born henceforth to the Hebrews into the river. But the God of Israel does not suffer it to be done. No historian can prove that any of them were really drowned. Of course the Hebrews feared these laws, but as far as possible shielded their little fellows, and the Lord thwarted the king's design.

But why did the Lord suffer His people enslaved? It seems to be one of those hidden kind of Divine purposes for which no reasons are assigned, as the persecutions of the Christians. As God said to Pharaoh: "For this purpose have I raised thee up." Ex. 9:16. No other cause than His own glory, and the general and

lasting good of the whole race, can we see for allowing his people to be enslaved. He told Abraham (Gen. 15:13) that this slavery should befall them, but did not give the reasons why they should suffer, but showed that it should work out an important result. As Joseph said of his own afflictions at the hands of his ten older brothers, "Ye thought evil against me, but God meant it unto good to bring to pass, as it is this day, to save much people alive." Gen. 50:20. So He now lets Israel be found, as it were, forsaken of Him "for a little moment." The Egyptians had become wicked, the Lord let them punish themselves. While it is not stated that the children of Israel had done anything wrong, but it is clearly seen that Providence was with them working out a purpose for their good and of all others that will learn good by His works with them.

In making a great man for great things Providence carries him through many severe trials to the better prepare him for what He wants him to be and to do. So here the Lord was preparing a people to become the most important nation that had ever been or ever should be in the world, and this experience in its childhood and youth was very helpful discipline. They could not see it then, but the wise among them saw it afterward, and it did their nation good throughout their generations; was frequently referred to by their politicians, rulers, warriors and prophets to inspire their people with faith in that God who was with their forefathers in their bondage and in their struggles for their happy nationality. He had brought them unto it with all its blessings, and to quicken their courage and love of God and love of their country. The glory of God in the good of all mankind is the only thought that solves the causal question.

CHAPTER 42.

Job's Place In History.

The book of Genesis ends with the death of Joseph, 1635 B. C. The book of Exodus begins 1706 B. C., when Jacob moved into Egypt. The date of the exodus was 1491 B. C. So Israel was in Egypt 215 years; in bondage 115 years perhaps. From the date in Genesis 15:13, 1921 B. C., to the exodus was 430 years. Gal. 3:17. Moses was 80 years old at the exodus, which makes his birth 1571 B. C., and himself 51 years old at the date of the book of Job, 1520 B. C. From the death of Joseph to the date of the book of Job was 115 years, and to the exodus 144 years. If Job had been 40 years of age at Joseph's death he would have been contemporary with Moses when Moses was living in Midian, for

he lived 140 years after his great trial and must have been 40 or more when it began; so Job must have lived 180 years or more, and would have been alive when Moses dwelt in Midian, which brings his illustrious life between the death of Joseph, and the call of Moses to deliver Israel, which I believe is his place in history.

Therefore, when Moses pastured flocks of Jethro around Horeb, Job, the ruler of the land of Uz, east of Horeb, had numerous flocks and herds ranging in limitless freedom in all those grazing territories and no doubt but his men and Jethro's often met together. Job lived east of the land of Canaan and west of the river Euphrates. His greatness must have been known to the ruler of Midian and to Pharaoh, for four peoples are represented as having each a prince of their own to visit Job in his affliction, his misfortunes, then, would be known to others as well. Traveling traders were then passing through all those countries to Egypt, back and forth. Under such circumstances Job and Moses would be familiar with each other. Moses was 40 years old when he came to live in Midian. I think from the chronology, Job certainly was living then. So Moses had easy access to all the information recorded in the book of Job.

The style of the book is patriarchal. Its statements of prevailing customs at that time are patriarchal. The religious characteristics of the book are patriarchal. The expressions of God (Ch. 1:6 and 2:1) is proof of antiquity; it is nowhere else used, only in Gen. 6:2, until it is restored in the New Testament. Christ is the Restorer. When the temporary is removed we go back to first principles (Gal. 3:17-19.) The book of Job is patriarchal, and Job certainly belonged to the partriarchal age. In this respect Genesis and Job are different from all the other books of the Bible; and together, or singly, they do great credit to that age of the world, in history, in literature, in theology and practical religion. It is evident that a new order of administration in religious affairs set in in the beginning of the Christian era; it is equally clear that a new order of things in religious matters set in from the exodus of Israel out of Egypt. All before that was patriarchal, and I think Job was the last great character in that dispensation. But the last and highest stride of that dispensation was to produce a Moses to bring in the then new dispensation; nor did the Mosaic dispensation end until it had produced a John the Baptist to prepare his generation to meet the Son of God—its climax, its culmination, the end of all its best purposes.

The facts contained in Genesis are older, of course, than those in Job; yet as to which was arranged first in its present form we have no means of knowing. It may be that Moses wrote or rearranged them while in the land of Midian—a period of 40 years—for what better opportunity had he. Perhaps that was his main work while in his refuge from public life. He was in a favorable

situation for such a work. Those in the book of Job were then new, if not already known to him and within easy reach of him; those in Genesis had already been written no doubt, and perhaps those in Job, too, but they were in possession of the Israelites, if written; and as these two books are found in the Hebrew and in the possession of the Israelites, they must have been first written in the Hebrew and by that race, which I think was the first language, and the first peculiarities of the human race are better preserved in the Israelites than in any other branch of the human family.

If Moses did it then, or at any other time, inspiration helped him as he had need in either. It is highly probable that writing and book-making prevailed among them before Job's day. In the 19:23, he says: "Oh that my words were now written! Oh that they were printed in a book!" And in the 31:35, he wishes his "adversary had written a book." These expressions show that the arts of writing and of printing in some form, and some kind of books, were then known. Now this was 1520 years B. C. and 29 years before the exodus. If at so early a date writing, printing and books are mentioned so familiarly, it is because they existed before.

When the Lord wrote with His finger, or power, or skill, the ten commandments, perhaps in the presence of Moses on Sinai, that Moses could read, if not write then, is presumed. And when the Lord required him to copy them it must be the more presumed that he could write, as could Daniel and St. John, and many others when the Lord commanded them to write. No doubt but Moses could write in Egyptian or Hebrew either, as Joseph could converse in both. Gen. 42:23.

Josephus says that Miriam composed a song at the Red Sea (Ex. 15:20, 21). It must have been at that, by inspiration, for how could they have sung it so well without a ballad for the choirs to use in that happy procession of patriotic females, whose freedom was now confirmed, in a miraculous manner, and the spirit of God helped in their praises of Him. Moses and his sister, the prophetess, must have had that triumphant martial song in writing, and aside from inspiration it bespeaks good literary ability.

It is presumable that Moses could write before he received the ten commandments (Ex. 24:4-18), and must have been a ready hand with the pen (Ps. 45), to have written all the Lord told him in this previous discourse, in the space of time between these two ascents upon Sinai. In this ascent he remained "forty days and forty nights" without intermission. Of course human nature in its own strength could not stand such a strain; the Lord, therefore, sustained his nature, as he does every one He calls to do a work He wants done, during which period Moses did not need

sleep nor food nor drink. The last meal he took was made to answer every purpose for the whole time for his work without a recess; as when the clothes the children of Israel wore out of Egypt, with their shoes, were caused to last them all the way, for forty years, to Canaan. Deut. 29:5 and 8:4.

It was the Son of God with Moses in the Mount. The government of heaven went on all the same in His absence. He was detailed from the throne to do this special work at that time, not for Israel alone, but for all mankind. At the close of this period the Lord gave him the ten commandments graven on hewn stones, written on both sides, in the Hebrew language. But when Moses descended from the Mount in excitement he dropped them and they brake. Ex. 32:19. What a pity! I would be so glad to see them now!

Afterward the Lord rewrote them on two tables of stone hewn by Moses, as he who breaks the law has to work the harder. Ex. 34:1, 4, 28. And these are the tables of testimony which Moses deposited in the ark of the covenant, in the holy of holies, under the golden mercy seat, overshadowed by angels' wings and under angelic gaze (1 Peter 12), as upon a law broken by man and mended in Christ, the Restorer of the great breach, whose blood is the true covering of mercy for repentant, believing man. 1 John 2:1, 2.

Let us observe that this whole account proceeds upon the presumption that Moses could write in Hebrew before the Lord called Him to this great work. That learning he doubtless had acquired in Pharaoh's court the first forty years of his life, and that happy experience he had in Midian another forty years were sanctified of God for the high and holy uses he was called to put them to. For the splendid knowledge, the sublime faith and the happy spiritual experience he had when he left Egypt (Heb. 11:24-27), as guided by the invisible presence of God to Midian, during forty years of pious culture, now called of God at the ripe age of 80 years, with his recent wonderful experiences in delivering Israel, he is well qualified for a work so grand, so great, so lasting and so world-wide as is now given him to do. Truly the great name and the great fame predicted of God as accruing to Himself is fulfilled and his "servant Moses" shares it with Him (Ex. 14:17-18), and the refusal of such honors as were offered him in Num. 14:11-20 was the greatest act of Moses.

At the age of 80 years, being mellowed and well prepared by rich experience, the Lord called him to that great work of his life, which in a way unknown to Moses He had been preparing him for all the while. From this time, if not before, he possessed a very high degree of inspiration, as he had need for so great a work. God commanded him to write, and such writing no man ever did before nor since, except by the same source and equal

degree of inspiration. There are no grander, none more sublime, even in the Testaments of God than were written by Moses. And who was so well prepared as he to write all that he himself had been concerned in before he was commanded at Sinai to write those there specified. Much of the history of the Israelites was known to him by experience and observation, and much besides so recent to his time it was in easy reach of him. If he was not the original scribe to the facts he doubtless arranged them as we have them. It may be, however, that Exodus was written first, and the Lord had Moses to write Genesis and Job afterward or to give them the order they have since had. And the others that bear his name, it appears, he could have written in the last forty years of his life; and further, he may not have been sufficiently qualified to write Genesis and Job before he received that fulness of revelation given him at Sinai.

I do not think there are but a few passages in them added, by way of explanation, after his death; as the last which states his death, and this, "Now the man Moses was very meek." But on the other hand, how much more the Lord may have told him than what he wrote no man knoweth. Daniel, Paul and John each received more than they wrote, so it may have been with Moses.

It is highly probable that there were records of events, with dates and genealogies, in writing as well as verbal traditions, kept sacredly by Adam, Enoch, Noah, Shem, Abraham, Isaac, Jacob and his descendants and Job, and many others, from all of which he was helped in arranging the facts embraced in that superbly splendid book of Genesis; and there was plenary inspiration from the spirit of God superintending it all. And how much may have been told him directly from heaven we have no means of knowing. In the same way he may have received the material for that most excellent book of Job. The fact that Genesis from the days of Moses was appended to those he was known to write, if they did not know that he wrote Genesis, is strong proof that he did write Genesis, and the probabilities are in favor of him being the author or compiler of the book of Job.

Some think that Job's land was east of that wilderness whence Moses wrote while he was the commander of the host of Israel from Egypt to Canaan, which brings them into closer touch with the Midianites and Egyptians and of easier access to Moses while he kept Jethro's flocks, from which country came Moses' father-in-law to Moses at Sinai on a very interesting visit, who was himself a worshiper of God. Ex. 18:1-27. He staid a long while with Moses and Moses asked help of him, as he was familiar with all the route Israel had to travel, which would bring them much nearer to the land of Uz, even if it was farther east.

I rather think that Job was of Padan-Aram, not of Abraham's descendants, but of his kindred, a Hebrew of Heber. Job is called

the greatest man of all the east, while Abraham is called the righteous man from the east; and it is said that some of Job's precepts are found in the Chaldean doctrine. Job and his sons lived in houses, were tillers of the soil as well as raisers and tenders of flocks and herds, and were in reach of the Chaldeans as well as near to the wilderness. Job is a Shemitic name, so is Buz, and Buzite, mentioned in the book of Job, is Shenitic. Job was the next great teacher and conservator of the true religion in the east after Jacob left it, and after Jacob moved back to Canaan his people moved into the land of Uz, where Job was born, and became its priest and ruler.

His allusion to the worship of the sun and moon in 31:26-28, is in proof of that form of idolatry prevailing to some extent in his country at that time, brought by his people from farther east, where it existed even in the time of Abraham, and his longevity would make him quite patriarchal. I think his true place, as to time, is between the twelve patriarchs of Israel and Moses. So while the true light is dimmed in the west by Israel being in bondage it shines forth in the east through the teaching and examples of Job, and he is the connecting link in the religious patriarchs between the twelve and Moses. It shows that the one faith prevailed in Job as did in all the rest of them without a gap from Adam to Moses. The faith in the east and in the west found a unit in Job and Moses. The patriarchal dispensation ended in Job, its grandest subject, while the Levitical began in Moses. The text says Job lived after his great trial 140 years. So all of his eventful life filled up, no doubt, the period of Israel's bondage under the Pharaohs, so the religious world was not without some great light when Israel's sun was beclouded in Egypt. The Lord was never destitute of true human witnesses on earth as well as His good Providence. Acts 14:17. When slavery in Egypt darkens the horizon of the true faith it shines forth in the land of Uz until the youthful Moses, the future leader in the cause, and more grand, catches the inspiration of its great patriarch and endures, "as seeing Him who is invisible." Heb. 11:27.

It is highly probable, as I said before, that the ruler of Midian, Moses' father-in-law, and the rulers of Egypt in Job's time, knew Job, for Job was the ruler of his people, and the rulers then, as now, became acquainted with each other both near and far, and Moses being reared in the court of Egypt, and when 40 years old going to the court of Midian, gave him a fine opportunity to learn all the facts of Job's afflictions, patience, triumph and visions, especially as every one of his acquaintances, which has especial reference to the rulers and princes, brought him a present, when he recovered from his afflictions, and his remarkable prosperity afterwards would be told by them in all lands occupied by man—"Ye have heard of the patience of Job." Then situated as was .

Moses he would be obliged to hear these things and to be impressed by them; if he did not visit Job himself he must have met those who did and received all the facts direct from those who knew them, for they were rulers of different peoples, and we know Moses was familiar with the rulers of Egypt and Midian. Job being a ruler himself and reputed so wise, withal gave his peculiar trials and their happy outcome great notoriety throughout the world at that time. Job 19:25 and 42:10-12. So whensover those events occurred they would be known among all intelligent people of that age—if they were not true could have been easily disproved.

There is only one point that could be taken against the time I have claimed for him to have flourished, that is his longevity. No man is on record as having lived as long as Job since Isaac. Of course some others may have lived longer than those whose longevity is given. Ch. 15:10 gives evidence that it is a patriarchal book, but it does not contradict our statement as to its date; for Job might not have been more than 45 years old then and his father not more than 70, for the common custom was to marry about 20 years of age or earlier, as allowed in the law (Deut. 24:5), for a soldier to stay at home with his wife the first year after marriage, and men were enrolled at 20 for service (Num. 1:3), a proof of early marriages.

Elihu, the Buzite (Job 32:2) came from Buz. In Genesis 22:21, Buz was contemporary with Isaac, Elihu was the son of Barachel. If Barachel was the son of Buz, he was contemporary with Jacob, which would make Elihu contemporary with the sons of Jacob. We are not informed, however, whether Barachel was the son or the grandson of Buz; but we know the children of Israel were not called Israelites until after the sons of Jacob themselves. So then Elihu, the Buzite, would not be so denominated if he was not later than the twelve sons of Jacob, who were called by the broader name of Hebrews, or sons of Israel. It requires more descent for the one to be attached to a name.

Run the same parallel from Huz, or Uz, brother of Buz (Gen. 22:21) and you will find, so I think, Job, the Uzite, in the land of Huz. The H is only dropped, contemporary with his relative, the Buzite.

Now take Eliphaz (Job 4:1), compare Gen. 36:10-12; we see that Eliphaz, Esau's son, who was contemporary with the sons of Jacob, named his firstborn Teman, from whom came the Temanites, as did the Reubenites among the twelve tribes of Israel. Eliphaz in Job is not the son of Esau, but is of Teman, called the Temanite. He is contemporary with Job, which places Job, in time, between the twelve sons of Jacob and Moses.

Bildad, the Shuhite (Job 8:1), compare this with Gen. 25:2. Here one of the last of Abraham's children is named Shuah, not

more equal in time with Isaac than with Esau and Jacob. No doubt they are his descendants, in Job 2:11, called Shuhites, yet they would not be so denominated before the Buzite, when Bildad is called the Shuhite, which is in Job's day.

Zophar, the Naamathite (Job 11:1), compare Joshua 15:41, and you will find a village bearing the name of Naamah; as it was taken by the children of Israel, Job's friend, Zophar, must have been a Canaanite. The Naamathites, I suppose, were a sub-tribe of the Canaanites, as none of these bodies of people are mentioned in Genesis is in proof that as such they did not then exist, nor were the tribes of Israel yet named.

Here in the book of Job we have an insight to the belief, at that time, of five different peoples, while Job's alone is approved of God as being correct. Ch. 42:7-10. Elihu's was nearly correct, Job's was the one that was taught all along by the great patriarchs from Adam to Abraham, and by Isaac, Jacob and Joseph, and Moses and the prophets, Christ and His Apostles.

The last verses of Job, as the last of Joshua, were written after Job's death, are not expressions of any of the characters in the book, the author's own words as inspired history or authorized by known facts and expressed by inspiration.

Job's great wealth before his misfortunes, and the many valuable presents he received after his recovery, supports the idea that he lived close to that land which Abraham, his great kinsman, came from. For that was the first settled since the flood and they were the wealthiest people in those times, except the Egyptians.

In the days of the exodus Balaam was an unworthy prophet from the east. His story shows that up to the last days of Moses, that belief in God, His Providence, and the coming Redeemer, the star of Jacob, still lived in the east, as it had lived all along among the descendants of Abraham in the west, through which faith did not only Moses when 40 years old, but many others, look for the redemption of Israel and his return, afree, to Canaan, the land of promise.

We find, at least, some fragments of this faith in the east in the times "of Daniel, the prophet." In Nebuchadnezzar, Darius, Cyrus and others, and on and on until the Redeemer to them was born in the west, until the star of Jacob in Balaam's prophecy arose above the western horizon, as seen in the east by them who by faith were looking for his coming according to the prophecy of Job. 19:25. Thus the Chaldean and Persian astronomy which Satan had corrupted into idolatry, of old, was now used as a minister to God's glory when Christ was born "in Bethlehem of Judah."

CHAPTER 43.**Object of the Book of Job.**

The main object of the book of Job was to correct some false ideas in regard to divine Providence then prevailing in the world, and to give a clear, practical illustration of the truth in regard to the whole doctrine of divine Providence over men. As Christ came to fulfill the law and the prophets, and as Paul was set for the defence of the Gospel of Christ, so was Job for the defence of the true doctrine of divine Providence, and well did he defend it; heaven endorsed his teaching and examples.

The friends of Job, his comforters, had wrong views of the great subject. They did not believe that Providence would punish or suffer a man to be afflicted while he was guilty of no wrong. Every one of them therefore contended with Job that in the sight of God he was wrong, that otherwise these things would not have befallen him. Some among the Jews believed that way when Christ was on earth with them. Luke 18:1-5.

On the contrary Job contended that he had not knowingly to himself done wrong, nor would he give up his trust or hope in God or his personal integrity; rather would he hold on to these, though God Himself should slay him.

Elihu, however, was not so far wrong as the three before named, though he was not quite right. He was not included with those required to seek priestly services at the hands of Job. Ch. 43:7-10. Job was right in his views on the question in dispute from first to last; he was God's appointed and he wanted the rest to learn from him. The great Judge of all justified him from beginning to end.

The sequel shows that the Lord often allows a good man to suffer, or that one may suffer in the Providence of God, being innocent, as an example of patience or for the glory of God (John 9:1), or for one's own good (Heb. 12:11), which are tokens of His greater love to them. Rom. 5:1-5.

The book of Genesis is more historical, while the book of Job is more doctrinal. The one is the history, the other is the theology of patriarchal times, especially of the times in which Job lived, and of the peoples represented by the different speakers in the contents of the book.

Abraham, Isaac, Jacob and Joseph had the right views of divine Providence like Job had. These were in the true line from Shem, Noah, Enoch and Adam, of all the great and pious patriarchs, all those great teachers of men were inspired to see Messiah's day, but Job went beyond the vision of all of them in that he saw Him

standing upon the earth in the latter day, in the coming period of his earthly mission and redeeming work, foresaw the resurrection of the dead at the last day, claimed Him in that presence as His own and known. Redeemer and Restorer of others.

Inspiration says, Noah, Daniel and Job, a trio of the most distinguished for piety, the climax is given to Job. Noah, Daniel and Job all worked and suffered for the Lord, but Job suffered the longest and most for Him. God, who is best posted in all facts, says of him, "None like him in all the earth." He may have been a preacher, the Lord counted him worthy to offer sacrifices and prayers for others and honored him with direct answer to prayer, doubly blessed him when he had prayed for his friends. Before his great trial he offered sacrifices daily for his children, one perhaps for each, and on this account for heart purity. Ch. 1:5. And best of all the Lord Himself pronounced him perfect. But when the text says, "There is none like him in the earth," it is explained thus: Moses did not reach his renown until he was over 80, and Joseph had died before Job's great trials began. So there was no one historically distinguished for piety to dispute the field with Job. I believe his illustratious life was between the death of Joseph and the call of Moses to deliver Israel from bondage. One of the hardest things in ancient histories is to get exact chronology, and the Bible has not escaped this difficulty.

Since Moses we have it all in writing, if Genesis and Job were not written before, for they may have been, and Moses perfected the arrangement of them. This was the divine method; until Moses the world was not prepared for the order then adopted. The patriarchal dispensation ended in Job, then was the Mosaic brought in, then the Christian, each preparing for that which was to follow. But the cause of God was safe in every age, and always will be. It is no new thing for it to have adversaries, it meets with enemies peculiar to every age. The adversary studies the times, is up-to-date, adjusting himself and methods to the situation the best he can, is always defeated, and will be unto the end.

Job had a high degree of inspiration, had more real personal conversation and longer talks with the Almighty, more revelation from Him, it appears, than any man before Moses; was the most patient under all his trials, and obtained the honor of being the most patient man, except the man Christ Jesus, who was made, as our Redeemer, perfect through suffering. Job was close to Him before his trial on account of his perfection and afterwards for his trueness under trial, and his character receives no adverse criticism from heaven. It shows us, for the divine glory as one of its objects, that the Lord esteems perfect obedience toward Him in public and private life more than mighty deeds, though done in His name, as is also shown in Saul through Samuel, "to obey is better than sacrifice." Charity, or love, is said to be the

greatest, and it is also said, "all the law is fulfilled in her. Gal. 5:14. Personal purity is better than cold, secular charity, however piously bestowed. James 1:27. Christ saith, "Rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Your second birth being recorded there, and your name never erased as disinherited upon the first birth only, however great you be or mighty deeds you do, you cannot be saved; but with the second intact, however small you are, you cannot be lost—will be great in the kingdom of heaven.

Let them say what they may against a man being perfect in heart and life. Let them plead for imperfection who will, but know thou, O my soul, that the Bible emphasizes perfection, places a very high premium upon it. In heaven's exchequer it is the most precious product from earth, perhaps, comparatively scarce. Mankind have long tried to defend their imperfections, but it is better to take the Bible as it is, and practice it thoroughly. Many seem to think heaven's standard stops where they stop, but it is far above them. They reason from a revelation out of themselves instead of the one from heaven.

The Master nowhere says the Pharisees were too strict in any of their outward duties, but says, "these ye ought to have done, and not to leave the other undone." Matt. 23:23. Could perfection in act do more than that? Nor yet could she do less? "When ye shall have done all these things which are commanded you, say we are unprofitable servants: we have done that which was our duty to do." Luke 17:10. Again He teaches, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. Luke 16:10. If you will keep your conscience clear in all the little things, it will be clear also in all the great things. As it is said, "Take care of your pennies and your dollars will take care of themselves." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

The sacred historian says: "There was a man in the land of Uz, whose name was Job," which land of old lay off east of Jerusalem, stretching from Troglodytes of the desert to Ur of the Chaldeas; so called from Uz, or Huz, a great-grandson of Noah, of whose descendants was Job, a true Hebrew from Eber, the father of them all.

As God called the righteous man, Abram, from the east to be a witness for Him in Canaan and other lands and a relative blessing to all the world, so in His own good time He raised up another, in the east, Job, to be His conservator of the true faith and worship in the east as Abraham was to sustain it in the west, and each did his part well. For the influence of their pure doctrine and of their holy lives continued on down in each line until Messias came, then the east, guided by faith as well as by science, was

first to come and pour treasures at His infant feet and real homage, too, ere the wise men of the west had notice of his birth, except the holy and the humble in the hill country of Juda.

And afterward when the Holy Ghost was given there were present some from the east, as well as from the west, to share in this great blessing. And yet later when the apostles came from the west to preach His Gospel in the east they found a people prepared for the Lord. So the two lines of influence of these two great and good men of old then met together and have rolled on together ever since to bless the whole earth with the benedictions of that holy and perfect system of religion God intended to bring in in the fulness of the times, and to continue without addition or subtraction to the end of the world.

Job was a mighty and magnanimous prince among his people, withal a very benevolent man, full of charity and mercy to all as they had need. Though he was the head man of his people, he did not abuse his power, either in public or in private life. Was ever correct in both, perfect in the first, shuns evil in the second; hence he says: "I made a covenant with mine eyes; why then should I think upon a maid?" Ch. 31:1; Matt. 5:28. Like Noah he was "perfect in his generations."

How important the prayer, "Lead us not into temptation, but deliver us from evil." It contains a great deal. There may be circumstances that will develop the worst elements of human nature, and there are circumstances that will help to develop the best elements of human nature. For instance, if a man has the means to be charitable he may be charitable, and vice versa. Often a man wants to be hospitable, but his circumstances forbid it to him; and to those who do not understand his situation he may appear to be mean. If a man has the means he may be a generous man, and vice versa. If a man is in princely surroundings he may be princely in everything; but if he is not, he cannot do as he might wish to.

When a man has a plenty of everything his nature needs, "hedged about" for "good, he is not naturally tempted to break laws of God and of man to get those things, but if he has them not he may be tempted to get them even by wrong methods. I heard Dr. Morgan Callaway say, in making a speech in favor of educating the Freedmen in our country, that he felt under obligation to them because in his youth they furnished him the means of refinement. He meant without those princely means his father possessed he would not have had the opportunity through happy leisure from work or business to cultivate the best elements of our common nature.

I believe there never were a more noble, more generous, more unselfish, princely people than were the people of our Southern States before the Civil war. And why? Because they had the

means to be, were reared to be so, were not tempted to be otherwise. But it is different now to a very great extent. In this the so-called "New South" is more marked than in almost anything else. For the lack of means, to the contrary, the new population were tempted to do things the old would not have deigned to do. They would have considered such things below their standard of gentility, they were above everything that was little or mean; hence there was almost perfect financial confidence between them in those days. But since, it has come to pass, that men are afraid in financial matters to trust only a few tried ones. It was the exception then if a man failed to pay up all accounts at the end of each year.

In those days it was a common idea, often expressed, "the negroes are the happiest people on earth," and in the simple, natural enjoyments of life, it was a fact, not that I desire that part of the old regime restored. Often in those days would Christian slave-holders say at heart they were abolitionists; but they believed it was the happiest condition for the black race, for they had no care, and all the natural wants of life were furnished them by their owners. And you may take them to-day all over these Southern States in regard to the simple, natural enjoyments of life, and they are the happiest of all people.

What are called society people of to-day have mistook the route to happiness, many of them are the more miserable because they have to make a show of happiness when their hearts are not happy. It is fortunate for us if our environments are favorable for the culture of the better, and best, qualities of our common natures. Then the way to the best, highest and most refined pleasure and happiness is open to us. Happy are those whom Providence so favors.

"Lead us not into temptation, but deliver us from evil," is always a good and appropriate prayer. So is this; "Keep me from evil that it grieve me not," sin being the source of all trouble. And this also; "Feed me with food convenient for me," or suitable for my peculiarities.

It was favorable to piety in those old times that the most gifted, the most enfluent, highest in power were truly religious. Happy for that age whose leaders lead "in the right ways of the Lord."

Hitherto Job had been thus favored (Ch. 1:10-12), but now Providence leads him into temptation. Lu. 4:1-2, exposes him to evil, suffers the hedge—environments—to be broken down. How painful are the trials! How firm the subject of them! How patient and persevering! Firmness, patience, and perseverance in Christ, are sure to succeed. I once heard a preacher preach, who was below the average in ability, and besides, had the misfortune to stammer in speech, neither was he pathetic, nor enthusiastic, yet was positive, earnest, had faith in God, persevered in his work. The

Lord blessed his work with fruit, he won souls. By persevering he succeeded where a real genius with less of these staunch qualities might have failed. Do a proper thing, a right thing, persevere in it, and quite all things shall be possible unto you. Hold fast to integrity, under all trials hold fast to Him. Say by faith, "Though He slay me, yet will I trust in Him." Ch. 13:15.

Job's trials were thick and fast. Scarcely had he time to rebound from the shock of one before another came, and another, and yet another. The text teaches us that the Lord permitted satan to try Job in all those ways wherein he was afflicted. The devil was suffered then to do such things as are related in the experience of Job. Various diseases were ascribed to satanic influence. This doctrine prevailed as long as it had facts to support it, then it died. It was a part of the work of Christ to remove the facts. Heb. 2:14-15. He was to bruise Satan's head, which He did when He died and rose again. And the promise is, "The God of peace shall bruise satan under your feet shortly." Rom. 16:20. His people are to follow up the victory until it is complete; until satan is not only chained but destroyed, his influence taken out of human affairs every where on earth.

When Jesus cast out devils it was often no doubt, curing physical diseases, which affected also the mind of the patient, as all bodily irregularities affect the mental actions of the subject more or less. All diseases which led to immoral speech or sinful acts were especially ascribed to satan and many that had no indecent or immoral effect, as when He said, "ought not this woman satan hath bound these 18 years be loosed from her bonds on the Sabbath?" Lu. 13:16. That is, shall she be denied this favor because it is the Sabbath day? Here He recognizes the doctrine of satanic influence in causing sickness. There is nothing indecent, or immoral in it, if it is satanic either.

When Jesus, as our substitute in the penalty for sin, died upon the cross satan lost his temporal power, hence, he no more possesses persons and controls them as before. He has now only his spiritual power through temptation. Sometimes he exerts this directly upon one, sometimes indirectly by means of others. Sometimes he will tempt one to kill some one else, sometimes he tempts one to commit suicide; and many other wrong things does he try to get people to do. When he cannot get one to do wrong, sometimes he will try to make him imagine he either has done wrong, or will do something bad, merely to vex and trouble him. And how painful are such, to an innocent, harmless person! But God's elect "are not ignorant of his devices." 2 Cor. 2:11.

While on the contrary, the wicked lie passively in his hands, as it were, yet all the time boasting of their freedom; knowing not that they are serving their master, the devil. Some of them are

blind enough to think there is no devil, though willingly follow him, "taken captive by him at his will." 2 Tim. 2:26. in all these trials Job sinned not (Ch. 1:22), not even with his lips. Ch. 2:10. He did not curse under trial as satan said he would. Ch. 1:11, nor did he "charge God foolishly." Any charge brought against Providence could be but foolishness. Neither before God, nor man, did Job sin, proving that he was, as the text states, perfect in the sight of God. Jas. 3:2.

The Lord wanted the truth established by word, by examples of piety, of righteousness, and of patience under all ordinary and extraordinary circumstances, by suffering too, and Job was now chosen for this great work. It is great to speak truth, it is greater to do truth, but greatest to suffer for truth; Job did all these. Saint Paul says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:3. Truly that would be unselfish love, but I understand the Scriptures to teach that the greatest of all our personal interests is to be saved ourselves in eternity. I do not think he means to be eternally lost from Christ to save them, but as it is written, "Cursed is every one that hangeth on a tree," so he would be willing to bear that curse for them if it would bring them to faith in Christ, or like Christ be thus accursed for them if it would save them.

But after all there was a sense in which he was dying for them, and did in a certain sense die for them, not, however, that he would, in any sense, suffer hell for them. In this sense he could not die as his master died. Herein was Christ's sufferings peculiar from the suffering of any of His people however holy they might be. For if one should die, in this peculiar sense, for his fellows, what good could it do? Rom. 5:7. "None of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49:7. In this sense Christ trod the winepress alone. Is. 63:3. If everyone of the apostles had died with Him it would have done no more good than the death of the thieves by His side. He suffered hell, in His soul, for every soul of man, but we cannot do that for any one, no more than we can stop natural death.

It was the cup of hell He was shuddering at in Gethsemane. It was not that He feared the cross or dreaded its shame, but for the time being to be separated from His Father. This caused His peculiar prayer and agony in the garden and His wail from the cross, "Eloi, Eloi, lama sabachthani? My God, my God, why hast Thou forsaken Me?" as was foretold in Ps. 22:1. To be bereft of His Father, which is the very essence of hell, was what He felt more keenly in this transaction than all else; it was the acme in all His sufferings.

Christ's infinite nature in a short space of time covered it all, so as our substitute He was quickly relieved, but the soul that is lost, the real sinner, will have to endure it forever. As Christ could

create a world in a short space of time, which all men could never do, so the time He suffered hell for us is enough to save all from eternal torment who obey Him. Heb. 5:7-9.

Job had a great reputation throughout all the land of Uz and in the adjoining countries as being a great teacher of the true religion and of doing himself all things he enjoined upon others to do. Hence, when these misfortunes befell him his own people were surprised, also his neighboring nations, for they all had fallen into an error believing that Providence blessed the good and punished the bad only, and, therefore, if a man had misfortunes it was an evidence that he was bad. Believing that, they concluded that the Lord was now exposing Job as an accomplished hypocrite. So when his most special friends came to condone with him and to comfort him, seeing him in such a pitiable condition, were so surprised and confused in their thoughts concerning faith in Providence and the uncertainty of man's prosperity, they did not venture to approach any religious subject for seven days, conversed only on the ordinary topics of the day.

Job's wife had a great deal of conversation, especially table talk, with them, and the more as Job was excused from coming to the table to eat. She said: "The prince was so taken up with God and religion he seemed to care but little about his property or for his children either, if all were lost, but as for herself she thought it would be a good time to let go all such as that, and that she would rather propose for them all to go a fishing to get over their troubles. John 21:3. That she had advised him to trust in God no longer; for he would die anyhow, and the sooner the better for them both, as they now had nothing to live for any way; that the people were so confused that many of them wanted a new ruler appointed to take his place and to carry on the public affairs, and further, it would be a mercy to him to die out of his sufferings, for he got no rest day or night. Moreover, he did the strangest thing she ever heard of before, for after acknowledging that God brought all this evil upon him, he kept on worshiping Him, and even blessed Him, adding, he had better "curse Him and die."

They cut their eyes at each other, which signified that they understood, for his case confounded all their ideas of Providence as well.

At length Job gave vent to his pious grief. Ch. 3. It is a precious privilege to be permitted to do so when one is suffering. Neither did the Lord reprove him for it. Christ did in Gethsemane and on Calvary. Under grief Job became poetic. His expressions in this chapter and through the book are truly poetical.

The Lord had used many object lessons to lead mankind to everlasting salvation. The next one of world-wide observation, after the famine in Egypt, was the sufferings of Job in the land of Uz.

The time had come when some must suffer for the good of others, for the high illustration of the principles of righteousness. Such was the object of the sufferings of Job, as afterward of Israel in bondage in Egypt, which were near together in point of time. The condition of the world made it necessary then. And when they saw the outcome of Job, and how the Lord, though he let Israel suffer defended them nevertheless, could be beyond doubt convinced that He was with them.

It furnished material to go into that great book, the Bible, which the Lord was preparing for all time to come, and as we are enriched politically by the sufferings of our forefathers, so are we enriched by the sufferings of those innocent ones whose faith and examples furnished such rich material to go into the making up of the Bible. And what a rare legacy they bequeath us! How we ought to appreciate it!

We can see that their sufferings were for God's glory and the good of men. So will the future see of ours. Though what He doeth we know not now, but even we ourselves shall know hereafter. John 13:7. Nor should we ever complain, for He gave His own Son for us, and spared Him not from suffering for us; so whosoever He wills we must patiently, cheerfully suffer for Him (Phil. 1:29), treading in His steps. 1 Peter 2:21.

CHAPTER 44.

The Debate.

Then Eliphaz asked Job's permission to enter into a pious inquiry as to the cause of his misfortunes and to examine his private life, intimating that there must be some faults in Job or he would not have sustained those losses. Being the most fluent of the three friends here named, he made as good a speech as could be made upon their doctrinal basis (Chs. 4, 5), and has the happiness to be quoted from in the New Testament as inspired, which it is, though it could bring little comfort to Job. It praised him as a teacher of others, and that so as to comfort and support them in their evil days, yet hinted that God was punishing him for his secret sins, his public life not being called in question.

On the contrary, Job maintained the integrity of his inner life and private character, and claimed that the Lord had done these things for His own glory (Chs. 6, 7), which in the sequel, was shown to be true. But the negative of it as set forth in the book is also by inspiration, given for our better information, and if rightly considered will correct erroneous ideas that are ever com-

ing up in the minds of those who fail to think deep enough to get the whole truth. Job was conscious from the hour he heard of his losses that it was for the glory of God and that he was set to maintain this truth; as Paul was afterwards for the defence of the Gospel, and so was Luther to defend certain truths of the Gospel in dispute in his days. And later was Wesley to settle Gospel truth in dispute in his day. All revealed truth has been established in the suffering of Christ, but He takes His chosen ones into "the fellowship of His sufferings" (Phil. 3:10), to "fill up that which is behind of the afflictions of Christ." Col. 1:24. So Job had to suffer as well as teach, for the establishment of that truth for which he was set in his day; and mankind are yet so weak in spiritual things as to need object lessons, and it is still given unto some in the behalf of Christ to suffer for His sake, for some purpose He has in view.

Job wished his friends were able then to weigh his troubles, as in a balance, and know their weight and know that they are not penal in his case, though in many they are, which is a general truth; but in his case they are only for God's glory, and the establishment of a truth in His Providence. If his friends had had such visions from God as he had they would have seen his case as he saw it. Perhaps they were to blame who did not, for he complains of his kindred and his religious brethren for the way they had treated him since his misfortunes. In all his losses, in all his personal sufferings, he was perfectly resigned to the will of the "Preserver of men," thinking, too, that he was unworthy of so much of His care as thus to be set for His glory. Every evening and every morning watched by divine interest for the outcome of these things, for God's hand he saw was in it for a wise purpose.

Now all of the four friends which visited Job, mentioned by name, were men of learning, rulers also, and could afford to stay a long while, leaving their public affairs at home in the hands of their officers, and Job being a ruler, too, could entertain them ever so long. And a happy thing it was that these royalties on a royal visit to their royal friend were so much interested in religion, and that each one of them was so well informed in that line of thought.

Bildad delivers next his doctrinal views upon the questions involved in Job's case. He makes a good speech; he did not think, however, God would allow a good man to suffer and, therefore, advised Job to turn to the Lord with such amendments of life as would satisfy Him, then his prosperity would return again to him. Job admits his views are just in a general sense, but afflictions do not prove a man to be guilty in the sight of God, and sets forth his innocence, justifies God's way with the righteous and with the wicked, then makes in Ch. 10, his appeal to the Almighty, who is the final Umpire.

Now Zophar makes a speech; his speech is good, presents the best views that could be on that side; are true as general principles, yet do not apply to Job's case at all. He is harder on Job than either Eliphaz or Bildad. Exhorts him to repent, thinking his present condition was proof of secret faults in him, then would he recover his health and prosperity. Ch. 11. Then Job waxed very zealous and said in irony: "No doubt but ye are the people, and wisdom shall die with you." Ch. 12:2. Claims that he receives from God answers to his prayers (verse 4), refers them to the prosperity of the wicked in secular things (verse 6), appeals to nature and Providence in support of his views (verses 7-25), calls them physicians of no value (Ch. 13:4), knows that he shall be justified (verse 18), and declares he must speak of His glory or die (verse 19). Then expostulates with Providence upon the mortality of man and its results, which results are inevitable, yet we, by improper conduct, make the situation worse for us. I once heard of an old physician who said the two most common causes of sickness were stuffing and fretting. I have heard many soldiers say they never were so healthy as when they ate by allowance. Prudence in regard to eating and drinking is one of the best rules of health. Eat of whatever is proper to eat according to what you are to do. If out of doors you work, sport or travel, you can digest double the amount of food you can if you work in doors; and if your mind is taxed you will be able to digest only a smaller or lighter meal.

While by inheritance we are all children of mortality, subject to many and various diseases, yet man is the architect of most of his sufferings. If, on the other hand, we exercise conscientiously against everything deleterious to our health, taking all the precautions against diseases, perhaps we would seldom be sick. It is certain that much can be accomplished in this field by perseverance in the best rules for constant health.

Some lose much of the happiness bequeathed to them in nature in unnecessary care, fears, imaginary evils and worrying. This will lay a sure foundation for chronic affections, and after robbing the patient of so much of life's pure enjoyment, hasten a premature death. Some die suddenly from joyous excitement, some from severe grief, some from a fit of anger, and some fret themselves to death. I have heard of persons going out quickly from every one of these causes. How much better to be temperate and law abiding in all of life's enjoyments, to be prudent, patient in all things, governing ourselves agreeable to the Holy Scriptures. So shall we be the stronger, the healthier, consequently happy in our short passage from time to eternity, through mortality to immortality.

In sublime diction the great patriarch continues his grand speech, some shallow thinkers may suppose this 14th Ch. smacks of what some call pessimism. Far from it. Underlying it is the best optimism anyone ever enjoyed, for after its high enjoyment in this

life it looks to eternity for the filling up of all that is lacking here, when all the unevenness and inequality of this world shall be as forgot. Therefore, however unfortunate one's conditions here, the soul shall be satisfied in that felicitous state.

I think if a person has a clear conscience before God and man he has a right to all that is included in optimism, and if anyone is guilty in the sight of God and man he is justly entitled to all that is embraced in pessimism. The ancients thought sorrow of heart was God's curse for sin, and truly those who sin shall have enough of it, while joy of heart is a present reward of duty done. The Bible says, "The joy of the Lord is your strength." That is worth far more than all that is written under the term optimism. None have that heritage except the innocent, which gives beauty and sweetness to the countenance. Again the Bible says, "A cheerful heart is a continual feast." What the optimist boasts of was set forth defacto in the Scriptures of truth long before this term was ever written.

Now Eliphaz replies to Job in an eloquent speech accusing him more or less of something wrong either in heart or private life, for which the Almighty is now punishing him. Job replies, "Miserable comforters are ye." Ch. 16:2.; continues to the 18th Ch. in his usual lofty style, eloquently sustaining his innocence and appealing to the Judge of all for defence, to which Bildad replies, in a very eloquent speech, all of which is true of the wicked, but has no relevancy to Job's case. Job most pathetically answers in Ch. 19. Wishing to bear testimony to the truth to all mankind, even to the ages most distant, exclaims, "O, that my words were now written!" He had a knowledge of writing, or else inspiration carried him far beyond his own times. "O, that they were printed in a book." Did he have a knowledge of printing, or how is this? It was knowledge of writing and of printing, or it was pure inspiration, or of prophecy of what should be.

His wish was granted. They are written, are printed in a book, the Bible. Through this writing, through this printed book, he speaketh, his testimony is living to-day in as many languages as the Bible is in; by it he has lastingly obtained what this world, in fame, calls immortality. Every one that had inspiration and wrote any thing which is in this book is thus immortalized. More durable far are they than graven with an iron pen and lead in the rock. Happy man, thy desire is more than realized! Thou art yet alive and speaking to men, in this respect the Lord gave thee more than double.

"Of making many books there is no end." Ecl. 12:12. Hitherto there were those who did not appreciate that, as they do now, since excavation shows there were numerous books printed on clay tablets by Babylonians and Assyrians before Solomon wrote, and

still this process of book making was going on in his day. His assertion was true then as now, and goes back of Job's time, as an art.

But why did he want such permanent records made of what he had learned? Because the subject matter of his testimony was worthy of it. Vs. 25-27. By the spirit of prophecy, more largely given to him in his afflictions, he had had a fuller revelation of these glorious doctrines of redemption and of Providence than ever before, and also of his own personal experience, and present and eternal interest in them. He was made more conscious that his Redeemer, whom all the pious expected to be born into this world, was then living, and through this afflatus of inspiration he saw Christ as incarnate filling His mission among men, redeeming his race, and its consummation in the resurrection of the dead.

Some may cavil on the raising of the dead supposing the body would in the process of time enter into other bodies, but there is nothing in that, for if roots of plants should feed upon its fertility the clay, or soil, would be left. The atmosphere does not become less by nourishing plants or animals, nor is the bulk of soil, or clay, lessened by nourishing plants. To all such cavils the Bible answers, "It is raised a spiritual body," the Lord will not need those fertilizing properties in that body, nor could they enter into a spiritual body. He can gather it, if it were scattered from a thousand places, as easy as from one.

This foresight of these things quickened his zeal, and like Peter, afterwards, (2 Pt. 1:15,) he wished to do something that would live after him, for the good of his own posterity, for the benefit of all mankind and for the glory of God. What a pity to see men of renown passing away without leaving any living representative to bear their names to posterity, or other lasting monument upon the pathway of greatness.

Yet this mighty victor through faith expected to meet with apparent defeats before he gained the final decisive victory, (v. 26.), which would complete his immortal being and settle the question of his perfected felicity forever (v. 27. Heb. 11:40) and hence he warns all who hear, or read his testimony to go to the root of the matter, to the bottom, if possible, of this great subject that they may know there is a judgment (vs. 28, 29), and knowing there is, prepare be-times to meet it; that being always ready they may be able to stand in that day. Mophar makes an eloquent speech (Ch. 20: 20.) showing the disappointment which shall come to bad men and hypocrites, and the miseries that wait for them in this world, and in the next as well as just punishment from God on account of the wicked things they have done, which is in harmony with the teaching of the Bible in general on the subject, which declares that He visits penalties upon the wicked in this present life and

also in the life to come where there shall be a final settlement for all, to which Job makes reply, Ch. 21. Admitting it is true of the wicked here and hereafter too, yet sometimes the wicked are flattered by their secular prosperity; but that these spiritual punishments shall surely come. He shows there is a reserve of spiritual punishment in the other world for the finally impenitent, (v. 30.) and successfully defends himself against their adverse criticisms.

I have noticed that the prosperity of the wicked, was a puzzling question to the inspired writers, as in this Ch. so in Psalm 73. The fact that Providence allows bad people to oppress good people, the guilty to afflict the innocent, has been the greatest mystery to me of all His dealings with mankind. But I believe the final out come of it will bring blessed rewards to all those who patiently suffer for His sake.

Now Eliphaz makes one of his best speeches (Ch. 22). Having assumed false premises he reaches wrong conclusions. He assumes that God will not suffer misfortune to overtake an innocent man, therefore Job must have sinned against God since he suffers such things. Then advises him to come up as a mourner on this condition, making him gracious promises of both temporal and spiritual good. A happy Christian experience, gold and other riches in abundance, and a plenty of silver, that he should walk in peace and confidence with the Almighty, be successful in his secular pursuits and have answered prayer, shall be a comfort to others in their misfortunes, an instrument of salvation to others, and all this shall be by his repentance and purity of life, all of which would be as appropriate as true if Job had not been righteous already.

Job answers in a very touching manner, Ch. 23. When Christ was upon the cross the stroke with Him was His Father hid, as it were, His face from Him. Is. 53:3-4. For a little while Job felt this and it was heavier than his groaning, v. 2. It was to try his faith as in fire. He bitterly lamented this absence of the Divine presence, it was worse than all else to his soul. He had seen His recent footprints, but not Him that made them, and chips upon the right and left, but not the workman who made them. Vs. 8, 9. Forward and backward I see the signs of His late presence but Him I see not, yet He observeth me, He knoweth the way I take. By faith I now see when He closes these trials my soul shall shine as pure gold, and even now if the righteous might dispute with Him "I should be delivered forever from my judge." Yet I will base no plea upon this, it is the days man, (Ch. 9:33). I see I must reconcile authority and offence (1 John 2:1) and for His sake strength shall be put in me.

So the Spirit helps our infirmities, Christ is Israel's strength. He softens their hearts and troubles them for their good.

Our Mediator on the cross felt the hiding of His Father's face.

It was the cup of our torment He was then drinking, the cup He prayed against in Gethsemane, notwithstanding He must drink it for every soul of man or he had not redeemed one of them. So of the cup we dread most the time will come when we must drink it for His glory, and as a means of good to others. For while in general He answers the prayers of His people, yet there are some prayers He can not answer. Such was the impossible passing of that cup of Christ, Paul's inevitable thorn in the flesh, Jeremiah's prayer for his country; nor could Moses, Samuel or Ezekiel have done more; so Job's must go unanswered this time.

Job continues his speech, (Ch. 24), because men know not the Lord (Ex. 5:2) nor see His times, they harden their hearts, and venture out of the way into forbidden paths, and foolishly say, "Doth God see?" "Can He hear?" Yes, He both sees and hears and marks it all against them; hence there is often a strange punishment to the wicked, their prosperity is short and uncertain. The righteous shall see them soon reaped as blades of grass for the harvest. The scythe of a righteous judgment shall soon cut them down, and mercy will no more plead for them, but shall defend their execution, for why should they shade the ground from better growths, as in Ps. 37:35, 36, which refers to the doom of the wicked in this world. The broken ranks made by his departure are soon filled, and perhaps by his betters or less bad, at least, so his place is occupied in this world's onward march—could not be found is soon so full, it is as extinct.

Natural death if it could be realized by one yet alive would be as Job so eloquently describes it in Ch. 10:21, 22, or to be buried alive would come near to it, if one could continue to live there. Of course a human body dead feels nothing at all, but the soul never so dies. The soul—immortal spirit—of the unprepared suffers after the death of the body, suffers God's disapproval, His rejection, His wrath in outer or total darkness, or is tormented in the bottomless pit, or in the lake of fire, as the unerring Judge may determine in each case. But Job feared not this, mercifully to him had been given an evidence of his deliverance from sin and guilt, and of Divine approval, and hope of future felicity.

Now Bildad makes answer declaring man's inability to justify himself before the Almighty. Ch. 25. Setting forth the doctrine of man's natural depravity, as well as his personal sins, which are ever fretting his innate depravity like an erosive cancer the diseased flesh of its victim, and all the while insinuating that Job had too high opinion of his own purity when compared with Divine holiness. Job answers, from the beginning of the 26 to the end of the 31 Ch., covering all. A very sublime discourse, besides the revelation given him of spiritual truth embracing an accurate knowledge of nature as understood by the most learned of his times.

These three virtually admitted that Job had out-argued them all. They were conscious there was wisdom given unto him which they could not answer. Then Elihu took him in hand, in a lengthy, eloquent and wise speech, continuing from the first of Ch. 32 to the end of Ch. 37. He is more correct than any of the others, yet not so wise as Job, especially in the Divine doctrines revealed of God to men from Adam on down to that time, which Job stood for all the while.

Elihu though unmentioned till now was present from the first, had listened in silence to all the arguments pro and con, perhaps was the chosen umpire, and his speech is the summing up of the whole case, and he declares that Job gained the question, and the Lord so declared. We have therefore the judgment of man and of God on Job's side of the doctrine in dispute, and in the Bible it has stood confirmed all the time.

Elihu said none of them were able to answer Job. However, he gives him much exhortation, but a grain of comfort. But there was a truth known to Job the Buzite had not learned, viz: that God would afflict an innocent person for His own glory, and for the good of mankind. Yet Elihu though severe in the main is true; all true except no guilt attached to Job.

Unless it was for wrong done—sin committed or duty neglected—would the Lord suffer affliction to come, so they all thought except Job, and the book of Job established the fact that God sometimes, if not often afflicts His people for their good, and for the good of others through them and for His own glory, in this world and in the long hereafter.

I believe all the speakers in the book were inspired, to know all they did know of Divine things, but to some were given more inspiration than to others, while Job only was pronounced of the Lord correct in all his statements concerning Diety and His dealings with men.

The student will find the speeches of them all are drawn on as inspiration in other books of the Bible. The whole of the book is given by inspiration; given agreeably to the will of the inspiring spirit, so as to do the most good in the world, nor could it have been bettered for the purpose for which it was sent forth from God.

CHAPTER 45.

The Sequel.

Now God comes upon the scene, condescends to deliver the very sublime speech recorded in the 38, 39 Chs. and the first and second verses of Ch. 40, then resumed at the 6 v. and continued to the end of the 41 Ch.; the longest on record delivered to any man before Moses. Job made a very humble confession to the Lord, admitting his weakness, and unrighteousness in comparison with God's power, wisdom, and holiness, declaring since he had seen Him he repented in dust and ashes, yea, he who so shortly declared his innocence and so stoutly maintained his integrity, now abhors himself before Perfect~~n~~on.

Then the Lord said to Eliphaz—the conference still in session—and his friends: "My wrath is kindled against thee, and thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." Here we have the Divine witness to Job's teaching that it was right, and where others differ from Job's He declares that that is wrnog.

Those parts of their speeches which agree with Job's are approved of God, and in nothing did theirs differ in doctrine from his except they accused Job of having done wrong, taking on their premises his afflictions as proof of it, which was an error the Lord wished to expose so they might be corrected by His providence in Job's experience and teaching. Inspiration often mentions errors to correct them, so the whole book of Job is given by inspiration from the Almighty. 2 Tim. 3:16. It settled a very important question concerning God, as He said, "Ye have not spoken of me the thing that is right, as my servant Job hath" Ch. 42:7. This is I think, the divine purpose of this splendid book.

And in His address delivered by Himself, as out of His own mouth, we have very much information of things which the Creator only could know. "The Lord answered Job out of the whirlwind." Ch. 38:1. Job had frequently appealed to Him in the discussion; now He gets answer, and the rest must have heard the answer too. And again, at the close of Job's acknowledgement, Ch. 40:6. This whirlwind reminds us of the pentecost (Acts 2:2) when "a sound from heaven as of a rushing mighty wind filled all the house where they were sitting." This one in the land of Uz had a circular motion, and perhaps continued the longer, must have been witnessed by all on those premises. Elijah experienced one at Horeb (Kings

19:11), and another when he was taken up into heaven. 2 Kings 2:11.

This was not an ordinary whirlwind no more than that was an ordinary burning Moses saw in the bush; God was in both, spake out of both. It was the phenomenal effect which the manifestation of Deity has upon nature at that place, it is revealed or is the respectful obeisance which nature shows to her Creator and Lord. All nature around the place where Job and his friends were at that time gave the usual recognition of the miraculous presence of their great Author.

While this discussion was going on the people represented by the several speakers together with those of Uz, had perhaps, as they were intensely interested in it, posts carrying news of its progress to and fro all the time, and many other people heard and took interest in it also. The conference was held at the capital of Uz. It was the sensation of the times, it was the last great question of religious doctrine settled in the patriarchal dispensation. Of so much importance that all heaven was interested while the debate was pending. Many of the redeemed from above could have answered in favor of Job's position if they had been permitted to speak to earth; but it is against the rule for them to speak to us in the body, and all who claim they get messages from the spirit world are but frauds, it is all Satanic, "doctrine of devils"—to get money. All above waited for heaven's throne to settle it, it required a personal visit from the throne above to settle it. The divine presence was manifest to all the speakers, if not to more, and the divine decision was delivered in the hearing of them all. The miraculous intervention of the Lord settled it to the satisfaction of all. It was widely known over the habitable earth; well remembered.

In those days men had to depend much more upon their memory than they do now, and by exercise their memory was stronger and more retentive than it is in men to-day. Now they have got so much in the habit of writing down everything that they don't trust their memory with scarcely anything. They turn the pages of the written record at once for almost everything, so our memories are weakened for lack of use. Not so in Job's day nor in Moses', neither in the apostles, theirs were necessarily strong and retentive from necessary uses. From these sources the facts in Job could have been preserved or they may have been written in their style at once and translated into the Hebrew.

While the governments had their different methods of preserving important facts the people at large had to depend mostly upon oral instruction to get information and their memories to retain it. In allusion to which fact the prophet says: "Many shall run to and fro, and knowledge shall be increased (Dan. 12:4), which was most

happily fulfilled in the preaching of the Gospel from the days of John the Baptist till now, and is fulfilling.

"Ye have heard of the patience of Job" (James 5:11); perhaps they had only heard it read, or proclaimed in the synagogues. In the time of Joshua and of Samuel there were but few copies of the sacred books, and they were in the most sacred keeping. The book of the law was read to the people and explained to them by those authorized to do so, but the most of them had to depend upon oral instruction and upon their memories to retain what they heard.

It was so among the Greeks, also, in the days of their earliest literature. The masses depended upon a few, as philosophers, poets, orators and actors, teaching in public recitations, to amuse or enlighten them, or to move the populace to some action or other. Homer spent much time in such exercises.

Even in the times of St. James copies of the New Testament had not become common. The apostles gave orders for their letters to be read publicly to the churches; so in the days of Job the people had to depend upon oral instruction and the trained memory, as many laid up these things in heart. Luke 2:51. James adds, "and have seen the end of the Lord," that is, have understood his purpose in allowing his people to be afflicted; "that the Lord is pitiful and of tender mercy." You have been convinced of this quality in His character in the sequel of Job's trials.

In long years after the Lord speaks of Job as one of His very best servants, even if he was outside of Abraham's posterity. Ez. 14:14. Now, of course, the Lord would not so speak of him if he were only a fictitious character. Noah and Daniel here named with him, were real characters, so must Job have been likewise.

The Lord required sacrificial propitiation for these three friends, offered by the hands of Job at their expense. He accepted Job in this service and their offerings in his hands, forgave them; was reconciled to them through Job's prayers for them. Job was the instrument of their abandonment of error and of their forgiveness. Then when Job had prevailed with God for them, as an Israelite, He turned the captivity of Job. By the temporal power the devil was allowed to have over his affairs he had been as in an enemy's land, so we gain by denying ourselves to serve others first, as did David when he blessed others first, then his own. 2 Sam. 6:19, 20. In addition to restoring his health He gave Job twice as much as he had before.

The Lord did not do this directly by a miracle, but in a way no doubt better for others, by causing his kinfolks and his friends and religious brethren, and all of his acquaintances, each to bring him a present of some kind, which blessed them while they blessed him, as it is written, "It is more blessed to give than to receive." This is the first act of public charity on record. It was a good result of Job's afflictions; it was a public good as far as his acquaintance

extended—very far no doubt. It was a gift of Providence to Job, and a gift of His grace to every one who blessed him with a present. Thus his burden was borne of many, was light to them, and increased their joy, on the which way his sufferings, as well as his instructions, through them, were made a blessing to many souls, and are even to this day. It furnished them an occasion of doing good, and a means of receiving good to themselves.

Providence made his latter days better than his former had ever been, better in secular prosperity, better in his domestic affairs, and better in all his work for the good of his fellowmen; was made a greater instrument both in temporal and spiritual good, bringing more glory to God than ever before.

His wife is not mentioned after this second chapter, nor is her demise recorded, yet every student will have his opinion on all such questions. I think she died soon after his recovery, and that Job married again, and that his second wife bore him the same number of children he had before. This second set of children are more distinguished than were his first, as is shown in the sequel of the book.

The fact that Job named these three daughters after the return of his prosperity is in proof that he named them as they were born (Ch. 42:14), which was as common then as it is now, and these last are spoken of as being extremely pretty. Their names refer to that which is very beautiful and very sweet, indicative of high domestic enjoyment. The text shows that their physical and moral beauty and sweetness was a reward for his trueness to God in all his trials as he had been before, a part of the hundred-fold the faithful receive in this present time. Mark 10:28-30.

Job sets an example unusual in his day in that he gave his daughters inheritance with his sons; therefore, the men who were so fortunate as to be his sons-in-law were doubly blessed.

The Lord also blessed Job with long life; was permitted to see four generations of his posterity; they, too, in prosperous conditions. Then was it true, "The generation of the upright shall be blessed." Ps. 112:2.

Neither did the Lord let him by any means lose his office while he was afflicted, but held it for him with all its revenues, until he regained his health to fill his place at the head of the people of Uz, which was right.

After his trials were over he lived yet 140 years and that in the greatest honor throughout the world, so much so that his reputation was held in highest esteem in the west as well as in the east. The Lord was with him in all that he did and caused it to prosper. Ps. 1:1-3. He was a center of influence and that for good, was greatly admired and loved in his own country, and in other lands also, and he had the most admired and popular family in the world at that time.

All nations as well as his own people were convinced that he was a good and true man, notwithstanding they had had some doubts of it while he was going through his extraordinary trials, for he did more to put religion on its right basis than any other man of his time. If he was the greatest man in all the east before his adversities he was now doubly so, and greatest in the world. Moses was the next coming man in the west, and everywhere as well. Job's place in history is between the death of the great patriarch Joseph and the call of the learned Moses to deliver Israel out of bondage from Egypt. When Job's sun set in the east Moses' sun rose in the west.

He died in great honor and in great happiness; now indeed he blessed God and died. Ch. 2:9. He left a lasting testimony to the truth of God among men, his memory was as ointment poured forth, for never lived nor died one more worthy in all the east, so good, so much loved as Job, but no man knoweth of his grave at this day. Through the long centuries since heaven has watched over his dust, and it is awaiting His call at the last day when the grand old patriarch shall answer, "Here am I." Ch. 14:15.

I need not tell you that heaven did him great honor when he was dying to this world. It was a victory which the greatest heroes of earth might covet to share; it was a triumph that the mightiest of earth's conquerors might well wish to have; no pageantry of a Caesar was ever half so grand; it was a scene which angels, from lowest to highest in rank, delighted to behold; it was a scene that made the heart of the Son of God quiver with joy; it was a case in which He saw from afar the travail of His soul and was satisfied.

Not here were soldiers in arms on dress parade, in happy procession however worthy for their earthly valor and patriotism, or the grander pageant of free states, composed of cultured people bearing nobler emblems of their mightier struggles for constitutional principles, but processions of the spirits of just men made perfect through the merits of that atonement which was to be. Not here were carried emblems of cities razed or of temples demolished, and heads of brothers in battle slain, but insignia of temptations overcome, of evil passions subdued, of a soul redeemed from sin, of a life blameless, for scores of years in duty constant, perfect in fear of God, without evil, of a body sanctified and held in holy honor for a century and more. 1 Thes. 4:3-5-7.

Better victories these, more glorious far than were ever won by soldier over human foes. Not here was martial music, however well rendered by mortals, but that which was far better, the heavenly, rendered by every harper in heaven of redeemed from earth and angelic choirs.

As the grand procession approached the portals of pearl, open wide flew the gates as of their own accord, and our hero had an

abundant entrance into the everlasting kingdom of glorious felicity.

Satan saw all these proceedings with much pain in himself and for his interest, but said to his hosts, "I am not disappointed now, I gave him up 140 years ago."

CHAPTER 46.

General History of the Latter Days of that Age.

The book of Job gives us a considerable insight to the state of civilization of the persons and their peoples represented by them. All the characters in it believed in God and in the doctrines and precepts of the true religion which presumes that their peoples did likewise. Although sabaism was followed by some in that age farther east, there is no evidence that it prevailed much among the peoples here represented as far as they are seen in this book of Job.

The four friends of Job here named believed in the principles associated with brotherly love as taught by the people of God in all the past, and also practiced them. The example of their visit to Job in his adversities is in proof of their general custom in all cases of misfortunes, especially among their friends. In regard to that common custom Job says: "To him that is afflicted pity should be showed from his friend." Ch. 6:14.

As a real book it shows a good state of civilization among those who are represented in it, both directly and indirectly, and if it were a fictitious book it would show the same state of society, out of which it grew as its basis. So in either case it is the product, on its human side, of a good state of civilization at or before the time which it describes.

Boswell reports Johnson as saying: "Pity is not natural to man. Children are always cruel. Savages are always cruel. Pity is acquired and improved by the cultivation of reason." If Johnson is right it shows a good state of civilization at the time represented by the book of Job. Much pity was shown to Job from first to last by his friends. Civilization at this day hardly excels its sequel. Ch. 42:11. "Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, adn did eat bread with him in his house: * * * every man also gave him a piece of money, and every one"—the ladies perhaps—"an ear ring of gold."

No such a book as that, real or fictitious, could come from barbarians. It is a product of high civilization. Excavations are now unearthing some evidences of the civilizations of times parallel

with it in those eastern countries, confirming the Bible on the subject.

If Dr. Johnson is correct, then it is also evidence of moral depravity in the savage and in children also of civilized people, for neither would have pity until acquired by culture; both can obtain it by culture, it grows finely under Christian cultivation, and is sure evidence of a tender heart.

Once when on a visit to a good friend, a cold day, the lady of the house had occasion to shut the door which was by the fireplace where we were sitting, a black bug of the genus carabus had crawled out and would have been crushed if she had have shut to the door quickly, but seeing it she waited for it to save its life. I knew by that that she was a good woman, and it made me think of Him who said: "Blessed are the merciful: for they shall obtain mercy."

Then be thou merciful to friend and to foe as well, for while Job says from friend to friend, he says to your enemies likewise. The heart which loves both pities both in the day of affliction, shows the best civilization, makes the best history.

Job lived after his recovery 140 years, but whether or not he lived to witness the decline from that civilization to the general state of society just before the departure of the children of Israel from Egypt we do not know. The decline is evident and pronounced. Now the worship of terrestrial creatures prevails then it did not. In the days of Abraham, Isaac, Jacob, Joseph and Job no form of idolatry is known except sabaism, but the book of Exodus shows that it prevailed in Egypt, Canaan and adjoining lands at the call of Israel out of Egypt. Then it must have begun in the period of Israel's enslavement in Egypt. And it would take an age dark indeed to produce it. The worship of the sun, moon and stars caused a great decline from the time of Noah's and Shem's death, but the worship of "four-footed beasts and creeping things" caused a greater, a worse fall. It caused a greater darkness of men's hearts and minds than ever was before, and from then they became worse and worse, except those who were delivered from it.

If we do not find so much evidence of preaching after the death of Noah and of Shem as before, it is accounted for by the decline we have been tracing. Idolatry produced decline in faith, morality and intellect as well as in common civilization. There was development but it was not gradual, nor has it ever been, but as in nature advances and declines, so in religion. So is the development of Christianity; revivals and declines follow each other. Such has been the case since the beginning of the Christian era, such was it in the antideluvian world and in the post-deluvian up to the Christian era, and ever will be no doubt even if the millenium

comes, and its prophecy seems to predict a decline even after that so happy a period, yet after all there is progress.

So was it in those patriarchal times, His purposes were ripening fast to the bringing in of the better hope, so are they now to the consummation of the results of the better hope as brought in by the work and suffering of the Son of Man for man till all is complete in Him, which was promised to patriarch, seer and apostle.

The development is going on by Providence in Christianity, in civilization as in the general course of nature, working to a certain end in His all-wise purposes. So was He in those anti-deluvian and post-diluvian days of old, of patriarchs and prophets, nor can we without them be made perfect. Heb. 11:40. We must have faith, by which we can grasp and take in the whole system thereof from beginning to end.

It is remarkable that every great era in the world's history has been preceded by a dark period. Just before the flood was the darkest period since creation to that time; just before the Exodus of Israel from Egypt was the darkest time since the flood to that day. The three centuries last before the Christian era produced no prophets.

In the evening of the patriarchal dispensation mankind had for the most part declined from the faith of the good and great patriarchs. It had been 215 years since the seven years' famine which was of world-wide knowledge and impression, both in its evil and in its good features, both of which were clearly shown to be of Providence, and that before all eyes. And quite a century since the famous afflictions and recovery of Job, which it appears were of world-wide knowledge and impression, both in their evil and good features, that they were alike from God. Men had now generally lost the moral effects of these two great object lessons as well as of all before them, and the deliverance of Israel from under the power of the Egyptians in such a miraculous manner was as a reformation towards the true faith and worship, and had that in view as the Lord said: "That my name may be declared throughout all the earth," and its numerous miracles before and after that event were well calculated to that end, and it was a reforming power in Israel and affected all others more or less who received the knowledge of the facts, which light shone on in the midst of the surrounding darkness, though not with an ever-increasing ray, yet more or less bright until Christianity kindled it afresh and enlarged its glowing circle, which was impressed with miraculous power at first in physical aspects until the Christian Pentecost, then in spiritual aspects, which has been the support of all true spiritual reformations since.

Ever since that Pentecostal beginning the effect has been as leaven in meal and as the growth of the mustard plant, yet it has lived and has enlarged life, and the day may come when it will be

as if a nation is born of the spirit, in a day. It would be so with the Jews now if they only believed that Jesus is He, the true Messiah of the Old Testament.

From the eleventh chapter of Genesis unto the time of David we have but little reference in the Bible to any of the descendants of Japheth, but as far as I can discover they kept quite well to the faith and religious customs of the forefathers until the sun and moon worshipers corrupted them with their superstitions, which form of idolatry from then obtained among them throughout the patriarchal ages as it did among the rest; but there is no evidence of any other species of idolatry among them until about the time of Israel's bondage in Egypt. The Greeks in those times had sun gods and moon gods, and no proof is found that they had any others before the time I have stated. If there had been any other in the world they would have been sure to have it, for it was one of their characteristics to seek and obtain every new thing. Acts 17:21. Throughout the closing centuries of the age of the patriarchs, as in the times of Moses, Joshua, the Judges and Samuel, they were in their relation to Israel as a people afar off, which was unfortunate for them, but they were blessed with much increase in posterity and wealth.

Before the time of the redemption of Israel from the power of Egypt they had planted themselves fastly in a large portion of Europe and in parts of northern Asia, giving birth to the great peoples of Europe, where modern history found them, from whom came the white peoples of the Americas of to-day.

The Shemites had covered and subdued a large part of Asia, giving birth to the numerous peoples both great and small, of Asia to-day, and of the American Indians, and the Hamites had limited themselves to the haunts and wilds of Africa, out of whose races came all the peoples of the black pigment of to-day.

But none of these brothers of a common race can claim an older date or other origin than that which is stated in the book of Genesis, which is the genesis of nations as well as of man and all terrestrial things.

In those patriarchal times the military art was studied and practiced a great deal, and held in high repute. The Egyptians had ready and well-trained soldiers; so did all the rest for self-defence and constant protection against attacks and raids from any others; and wars on national issues were frequent.

We have followed this historic task with a great deal of pleasure, and hope it may afford you much pleasure likewise, if not real profit, through divine blessings upon your soul. To Him be all the praise.

SUPPLEMENTAL TO CHAPTER 27TH.

The Bible begins with the beginning of days, the Scriptures go back there, with the Bible; therefore, we can walk intelligently from the beginning of days to the present time. If philosophers could go back thus in their theories they would think it a great thing; it is a great thing, and we ought to praise the Creator for it. He gave it to us, and but for His Providence it would have been lost, for wicked hands have often tried to destroy it, but He would not let them do it. Without it we cannot account for the existence of the universe as a whole or in its parts. Men may expatiate upon her laws since they find her in order, but without the Bible they do not know how, or when, or who put her in order. The word of Him who did it is all the information that can be had on these primal questions, except what may be clearly deciphered from other ancient records, and that word is in the Bible, and when men study His account of all these things they see that it is far more natural than any men have ever suggested.

I thought of evolution myself before I ever read or heard of it. It was by noticing the resemblance between frogs and monkeys and men, but if a man will follow it out it only shows the unity of nature; and if he studies the Bible too, he will see that it is corroborated in all nature, and will see the interdependence of all things, and will feel the sympathy we should have for the living creatures all around us.

But whether external resemblance or internal structural likeness it does not prove any change of species either higher or lower. Not one case of such a change has been anywhere found. If one had so changed all of that species would have so changed or there would have been no reason for such a change, while any of them remain it is proof against their theory. In vain will they look for their new man, whose coming they predict; they will never see any other kind of man than now is. The antedeluvians saw older men than we ever saw, but such age will hardly appear again on earth; the antedeluvian man is against their theory.

Human nature is about the same now as it was three thousand years ago. There were then some highly enlightened nations and peoples, but all of them had in society much sin which, like the teredo—boring worm—perforating the hull of a ship till it is too weak or leaky to fill its place on sea, must be remedied or it will sink. The same causes are at work to-day in the more enlightened States and nations of the world. Statesmen have warned them and literary writers have made mention of decadence in the moral tone

of society, but the victims are blind to the impending danger and deaf to good advice, from whatever quarter it comes. Pessimism may fail of heart, but optimism is sometimes fanaticized to its own destruction, as were the deluded Jews in A. D. 70, persisting in optimism, perceiving not that God had forsaken them and their cause.

In those days learning flourished in Jerusalem, Rome and Athens and had before among many others, but where are they now? As so many wrecks upon the shore of history, they destroyed themselves; sin caused it all. Their own sins did it, and the same is at work to-day in all enlightened countries, yet they will not take heed to the cry of wisdom, which comes from the pages of human history. The Christians, however, are working and praying for the "new man" to come—the new creature in Christ Jesus, in newness of life.

They ask for that blessed leaven. Matt. 13:33.

"Thy kingdom come. Thy will be done

• In earth, as it is in heaven."

Men may write about matter, in any form whatever, floating in an atmosphere or other regions of space, and that the earth was formed of such particles of matter, but they know nothing of what was or what was not there before the earth was made. The Lord made the firmament on the second day. That embraced all atmospheres and skies, especially in our system, if there really be any other, and according to Scripture the earth was made a day before the firmament and could not have been formed out of matter floating in the regions of space, which could not float without the laws of the firmament to support it; therefore, such a theory is not even supposable.

In the beginning the earth was void, had no clothing, no atmosphere, as well as no animal or vegetable organisms; so must have been all the rest. It was chaos all, naked chaos, void of everything. All space then between the bodies of chaotic matter must have been void likewise. All space since occupied by material things must hitherto have been a vast void.

Nor could the system have been operated at all if all of the revolving bodies in it had not have had an even start. At the beginning of the first day they were all in chaos, having no definite shape or form, were all set to motion at once in the orbits in which they were to move, all started at once in their revolutions, are all of equal size. They could revolve though in chaos, having the same amount of matter as ever afterwards and the same power and influence mutually among them, or at least enough to answer the divine purpose for the time being, and the rapid motion soon brought them to a spherical form.

At the middle of the first day the spirit of God moved over the waters for the purpose, so it seems from the sacred text, to prepare them for the reception and emission of light, then the voice of the Son of God, the mighty Creator said, "Let there be light: and there was light," which was the first dawn of daylight upon a hitherto dark universe. It appears that the water was made self-luminous, for the divine purpose, for temporary uses.

On the second day He made the firmament, atmospheres and skies for all the spheres, and the atmospheres, perhaps, arose out of the bodies of all the spheres then going through the process of condensation, and, of course, the heat in them all was of a higher degree of temperature by far than any instrument of human invention ever registered, and the earth has many external and internal evidences of that great heat. It took, perhaps, such a temperature to produce an atmosphere forty miles or more distance from the earth's surface all around it and to leave conditions to sustain it through all time as it has been since. The atmosphere holds in solution the ingredients which are in the earth and may have come out of the earth in her primal condition. According to the Bible the earth was before the firmament, which reverses the theory of its formation from floating matter in any regions of space; matter cannot so float without air to float in. Before the firmament was made matter could not float in space, and it, naturally speaking, took the concerted action of all the revolving bodies at a very high speed for full one day to bring about conditions to produce the firmament. So, before this, no matter could float anywhere in regions of space; then the theory of the earth or any of the primary worlds being formed out of matter previously floating in any regions of space is unscientific, and even if any are now so forming it does not prove that the first were so formed, for that was impossible before the solar system was complete in the successive acts of creation, as set forth in Scripture. Every condition necessary to produce an atmosphere must have existed in the earth before it was produced or made, so of all the rest.

At the close of the second day the whole surface of the earth was covered with water, condensation having gone that far, relieving the chaotic state that much, of which inundation the earth does not fail to bear witness to-day. Naturally the oceans could not have been formed while the earth was of an even surface, nor be controlled without the atmosphere (Gen. 1:6-8), so it was not till the unevenness of the earth's surface and the firmament could limit and control them. Vegetation could not set in until all this was done, nor be sustained without any of these things.

Now, on this, the third day, He creates out of the earth the whole vegetable kingdom, the mineral kingdom being before it, then on the fourth day He brought in His permanent system for the light, concentrated all the light of this world in or

around the sun, made self-luminous, the source of light and heat to all the rest in his system which also prepared the waters for their permanent uses since, and, no doubt, it took thus long for the sun to condense enough to receive this light and to retain it and to dispense it and the heat likewise, after the divine purpose for all connected with him.

Every step taken up to this time was necessary to prepare an habitation for the least of His sentient creatures, hence it was reserved for the fifth day to bring forth the least and the tenderest of them out of the water now prepared to sustain them and all that live in water; then on the sixth day the earth being prepared and furnished for sentient life, He began to provide them out of the earth, the great and common mother of them all, after their species, and last of all ere closes this great day He made the king and queen of them all, His rational creatures, man and woman, finishing with His moral laws for them and their race after them, hallowing His Sabbath, the seventh day, for His glory and their happiness, and for the whole race after them.

Now here is from His own account of the work a preconceived plan, a beautiful system which was carried out with wonderful skill and adaptation to the needs of every living creature. We see that man partakes of all the rest, as he was really the last of all. The animals all partake of the vegetable kingdom, and in the account came after the vegetable kingdom; the vegetable kingdom partakes of the mineral kingdom, which agreeable to the account was before the vegetable kingdom. Now, then, the atmosphere in which all live was before them all, and the atmosphere which partakes of everything in the earth certainly in course of time is later than the earth, which agrees with the account, perhaps came out of the earth while she was passing from chaos to order. The earth could not, therefore, have been formed out of matter floating anywhere in the regions of space before, for without the laws now resulting from a completed solar system it could not have floated. The case is clearly made out from the Bible account of all these things, and that according to the laws of nature, which Scriptural account is the only truly scientific statement on these questions, because it is the only one which agrees with nature; and back of all was miraculous power which held all in due balance until the laws of nature could receive and hold the universe in operation, as His Providence has carried it on every since.

If at any time any of the bodies in the system had been less than they are now they could not have filled their places in the system; therefore, any slow development theory for any of them is unscientific, is contrary to nature. On the Bible account they could fill their places from the beginning, though according to that statement they, as the earth, may have all been at first in chaos, but had the same amount of matter as at any time afterwards, were not

therefore accumulating more weight and power and did their work perfectly when chaotic, while the Creator was bringing the shapeless bulk of each of them to its permanent order. He kept the time according to that perfect standard of time with which He began. When He set them all in motion, which was at the beginning of the first day, then a portion of eternity, a part of God's life, as it were, stooped to earth and the number of her days began.

We know not that there was anything in space before He created the chaotic bulk of the earth and of her attendant worlds, but it appears that all space except heaven was a vast void, and it is plain from the text that all space not occupied by solid bodies is filled by the firmament, which was made on the second day, and miraculous power must have filled its place until it was relieved of that office by the powers of the firmament. The sun, moon and stars, every light of heaven, are set in the firmament, and are influenced by it and it conveys sympathy from each to the other throughout the whole host of them, so there is unity in great variety. Gen. 1:14:18.

The Old Testament and the New are agreed on the questions involved in the Bible account of creation. For instance, as stated by St. Mark (10:6 and Matt. 19:4), the inference from which is that the human race began close to the beginning of the rest of material creation, neither has any proof yet been found that contradicts it, according to which statement there were no long periods of time before the race began. If there had been, they could not have been measured before the solar system was set to motion as it now is, and that would destroy so much of the theory of evolution as to put them on the natural view of creation as set forth in the Bible, which itself cannot be comprehended only by admitting into it the miraculous, and of course it would take miracles to measure the anterior periods they write about before man's existence, and as miracles cannot be admitted into their theory they merely say those periods were indefinitely long. So as no man on earth can date them, they were never chronicled. It appears that it would be better to stop in the backward march, where the Creator begins, at the beginning of the first day.

When a man is constructing a piece of machinery he has to make its several parts, then unite them together before it can run. We see the solar system in perpetual motion; that its motion is under control, conducted in an order far above anything human genius could conceive. If it runs by a law of attraction mutually adjusted to its several parts, then it could not move at all until all its parts were prepared to exert their forces of attraction; so previously to what is stated in Gen. 1, 2, there could be nothing to work but miraculous power to bring forth existence, which is destructive to the theory commonly held by evolutionists.

Take a favorite illustration used by some of them, soul and body

before birth. Much is done, but all before that is done by its parents, the developing organism is dependent upon its mother. Its development cannot proceed without the offices of its mother, as I said in "The Story of Creation," evolution has no mother. It seems they forgot that a mother would be needed and did not invent one for it. So in the comparison all that period before birth the system of the universe would be totally dependent upon the miraculous; there is no way to get a start only from the miraculous. All then that was done before the worlds were brought up to a chaotic state was obliged to be purely creative, and all of that work was necessarily miraculous; there is no shifting there to put it off on nature.

In comparing it to the human process it won't do to say it is the soul at work for it could do nothing without the mother. So there was a pre-existing power that created; it could not be otherwise before existence was born. The agnostic gets there and gives up his creed, for there he has to have pre-existence to give existence to what he has been working on, and he calls it the unknown; it is the Almighty, but as a certain one of whom we read, he goes away from Him.

If any are now forming it must be by the influence of those that have been before them. Of course the first could not have been so formed, for they could not be self-existent or self-productive. It reminds us of Heb. 11:3. "These which are seen were not made of things which do appear." If there were any material things before them they do not appear to our senses. And another (1 John 3:2.) "It doth not yet appear what we shall be." It does not appear to us naturally what one shall be after this life, neither does it appear to us what, if anything, was before the creation of the chaotic bulks of the heavenly bodies and the earth; that was done in the beginning of the first day of this world. There is where revelation begins as to material things, and what was before that, if anything, does not appear to us by any means whatever, no more than what will be after time in eternity, but faith takes hold of both and gives us high satisfaction in regard to both. "I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

Take the butterfly while in the chrysalis state, it cannot fly; it has to come to this state of its being before it can fly, and then it could not fly without an atmosphere had been previously prepared for it to fly in. So on this comparison while the universe, if such it was, would be utterly dependent upon something before it. As no chrysalis can live without air, and air could not exist of itself, it took at first the chaotic bulks of the heavenly bodies and earth in motion to produce it, and they made a whole day for the earth before enough air was produced to form an atmosphere, and before that air was produced if there had been pre-existing matter it could not have floated in space.

If a solid body can be produced now since all the forces are at work in space it does not follow that it could have been done when there was no sun and no other bodies to exert influence to bring about possible conditions for such a production. Not self-production, for nothing is self-productive, there has to be something before it which brings about the production. There is not a thing that is self-productive, such a thing cannot be, except the Great First Cause.

Some, while they have no sympathy with evolution in its ranker forms, nevertheless, give it some in its milder forms. I have considered it in its various forms and positively believe it is false in all of them; none of them agree with nature. I believe if any other man will bring them face to face with nature he will be obliged to see that none of them agree with nature, and the student of human history, of arts, ancient and modern, of invention for the convenience and happiness of mankind, together with all other improvements will see, if thoughtful, that they all are witnesses against the claims of evolution in its every form, that none of its claims are supported anywhere soever.

Some say "they believe everything was created by law"; that is like putting the cart before the horse. There had to be human nature before there could be any laws of human nature, so in all nature there had to be nature before there could be any laws of nature. Creation must produce, constitute or organize nature before there can be any laws of nature. Therefore, to say everything was created by law is exactly like putting the cart before the horse, for if there had not been men there had been no laws of men.

Addenda to Chapter 27.

"All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (1 Cor. 15:39.) which is just as true now as it was then. If there has been no change in them since then why should we suppose there had been any change in them before then, why should we suppose they were ever any more or any less alike, or any closer related in any respects than they are now. In the unity of nature all are closely related but in her infinite variety they are distinct and no doubt have ever been as different from each other as they are now.

There is a general likeness in external appearance and in internal structure between men and beasts, but every species is distinct in itself from all the rest; has been as far back as human knowledge extends, and no evidence is anywhere found that there were ever any changes in them from one species to another. God chang-

ed the original serpent into a lower grade; from the head of beasts he was sent to the foot of all, that is the only change ever found in any of them which we see to-day.

Darwin acknowledged himself sold, it is said, when his little niece asked him seriously what a cat has which no other animal has. He gave it up after mature deliberation, and then the sly little puss answered, "kittens"; that is it. So has a goat kids, and so has a hog pigs; that is, every thing inherits after its kind or its own species, and is the same in all of their generations, a 'stubborn fact' in nature which has never changed, nor can it be proved that all which are now in existence have not existed from the first. If it could be proved that some have been lost from existence it would not prove that all which are now in existence have not been all the while; it would not be any evidence that any have changed into a higher, or into a lower species.

"The whole creation groaneth and travaileth in pain together" Rom. 8:22. He means those creatures which have feelings and that suffer, and he teaches here that they have been in existence together from the first; that is, all were contemporary with every other from the creation and suffering together on account of man's sin.

Men may persist in opposing the truth of God in his works, until He will curse them with a judicial blindness, which is called a divine judgment by Biblical scholars. Jude, verse fourth, the apostle here teaches that the opposition of ungodly men is a condemnation upon them, that is, judicial blindness sent upon them from God that they may execute wrath upon themselves for their own folly. The last generation before the flood failed to appreciate the information sent them until they were cursed with moral blindness so they did not apprehend their real situation until it was too late to be delivered from the approaching deluge. So were those obstinate Jews who opposed His truth as revealed in Christ, given over to blindness of heart and reprobacy of mind to believe a lie and to be damned. So many have been cursed of Him since those days and yet will be in the days to come. 2 Thes. 2:10-12.

The Bible and its teaching has so far stood all criticism, and so has the calculation of its chronology based upon the sacred text, which we freely admit may have in it some mistakes, but after all that can be said against it, is by far the most reliable of any other ever yet found. I have read and considered all that has been found in recent, as well as in former excavations into ancient ruins and no real proof has been discovered in any of them which contradicts the Bible, not even its chronology.

Those explorers are after wonders, they labor under excitement, exaggerate the facts in their imagination and all their opinions that go farther back than Bible chronology are only conjectural. They say it must be so, or probably is so, and go outside of all real dates into supposed effects of nature as the accumulation of mud in the

river Nile, so many inches for a century, and the deposits made at the mouth of the Euphrates, and there is no certainty in any such calculations. They give no true ratio by which to compute the time. In reality if the true ratio could be found no doubt all such products would come inside of the flood of Noah. There is nothing on all these questions so intelligent and so reliable as what we have in the Bible, I believe posterity will so find; it is best to keep cool.

The Meriwether Vindicator of February 5, 1904 has the following from The Kansas City Journal: "The kickapoos. The Kickapoo Indians have a very peculiar marriage custom. They simply select their wives, and if the selection is mutual they reside together as man and wife, and nothing is said. There are no scandals among these people. Husbands and wives are true to each other, and the quiet understanding is considered as sacred as our marriage vows. There are few acts that can be termed criminal among this small band of Indians. Murder is seldom heard of, and death is the penalty for the crime. Robbery from each other is unknown. All their possessions could be piled together in the street, and no one of them would think of taking the property. Their religion is the same as Columbus found among the Indians when he first landed in America. They believe that there are two spirits—the great, good spirit and the bad spirit. After death the wicked are supposed to fall victims to the bad spirit. The religious worship is carried on every day. It consists of dances and singing and beating of tom-toms. They are very delicate regarding their belief and seldom take a stranger into their confidence."

Punishing murder with death is Noahic, and came down to them no doubt from Noah, through Shem, Abraham, and Ishmael, their great progenitors; for it is true, so I think, that the Indians of America descended from Ishmael, son of Abraham. Hence this much of the true faith of the antediluvians, of Noah, of Shem, of Abraham and of Ishmael is thus preserved among them to this day, and is a chain of evidence outside of the Bible collateral with what we have in the Bible. So there are many evidences in mankind, in human arts, and in silent nature corroborating His revealed truth given us in His Holy Scriptures.

Here in Meriwether county, on a route I frequently travel, is a branch of considerable size, running across the public road over a stratum of rock. I have noticed that the wearing away of the rock by the action of the water in ordinary seasons is but slight, in times of high waters it is very noticeable. In the month of August, 1903, was a very heavy rain in that section, passing soon after, I noticed the rock had worn away much more than ever before, and it had been done by one overflow of the stream. It struck me forcibly, and I stopped and examined it, for the purpose of getting the facts of nature in such cases. It reminded me of what I wrote in

The Story of Creation, that no man could calculate and tell how long any stream of water had been running over a stratum of rock; and why he could not; showing he could not get a correct ratio by which to compute the time. I know it would be impossible in this case to get a true ratio of the wearing away of the rock in any given time by which to calculate how many years it had been cutting into that rock; and in the largest of streams the high water would have the proportionate effect as in the smallest. I am sure in all cases I have examined by far the most of the cutting into the rock has been done by high waters, and that baffles all efforts to get a true ratio by which to compute the time of their existence. A man might suppose so much had been done in one year, but the results are not at all alike every year, nor are they alike every half dozen years, on an average. It is not possible to get a uniform ratio by which to calculate the ages of such operations in nature.

The same facts hold against the possibility of computing the ages of the coral reefs as I have also shown in the same work. That is, no uniform ratio of increase can be obtained by which to compute the number of years they have been in operation. There's no certainty in any calculation of time based upon such results in nature, therefore, such things yield no evidence against the chronology of the Bible, neither is there a known fact anywhere in all nature that contradicts anything taught in the Bible. I have noted with a great deal of pleasure that in all the discoveries mentioned in public print none of them contradict anything stated in the Bible, but at every step in the advancement of human knowledge what the Bible teaches is more and more confirmed; verily "the foundation of God standeth sure." Some may think that what is said in the Book of Joshua of the sun and the moon standing still for a time is contrary to nature, but if He created them, He certainly can control them, and doubtless the whole system connected with them stood still likewise for the time specified; it is certain no man can prove they did not. The intelligent reader can see that the inspired writer speaks in the common language of men so all can understand: as it is said when the great Master taught, the common people heard Him gladly, and why? Because they understood what He said. When the people understand a public speaker there will be an intelligent response, hence it is well for a preacher to make his points clear, stating them in words easily understood, for when the people see his points are well taken and well sustained they enjoy it, but if they are dull it is for the most part they don't understand what the speaker is aiming at. The Bible is in the common language of the people that all may understand it, the wayfaring man, the unlearned, the child, the Greek and the barbarian, all.

I am more and more convinced that what I wrote in The Story of Creation is true; I believe the Almighty enabled me to reach the truth as far as I went, there may be much truth, however, be-

yond where I went; I hope men will find it. Blessed is he who delves into God's mines of truth; he will be well paid, for it is a happy task, especially when one has the Bible at command and notices its fulfillment in nature.

All reasonable efforts "to banish and drive away all erroneous and strange doctrines contrary to God's Word" have my fullest sympathy, which is my endeavor in these writings upon the topics discussed; they ought not to exist anywhere, I hope they will become extinct, and I believe they will, while the truth shall live and reign forever.

All unscriptural theories of creation will ever be lacking in one thing, and that thing is proof. To differ from what the Creator says about it would require personal knowledge to the contrary to show that His statements are wrong, which inspiration anticipates, (Job. 38:4,) and makes the challenge upon the fact of man's absence at that time and place. The Bible gives the Creator's testimony upon the question and carries in it evidence sufficient to convince every one who will think that it is His own word. I do not think that any person can honestly study the Bible without being so convinced. The conviction will settle down upon every such one. "This is the Word of God."

APPENDIX

EDENIC INSTITUTIONS.

Introduction.

"The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. Man was made before the Sabbath, before the first Sabbath; this world had no Sabbath before man was created. The Lord here teaches that creation was in the first six days of this world, or else the Sabbath is not a natural day; He also teaches the same in the next verse when He says, "The Son of Man is Lord also of the Sabbath," He certainly must mean a natural day. If the six days of creation are long periods of time so is the seventh.

If erst it took a thousand years to make a day
The Sabbath was as long as they,
Then Adam nor Jared nor Methuselah,
Did not live so long as to keep one of them.

"Neither was the man created for the woman; but the woman for the man" 1 Cor. 11:9. And why? Because the man was made first. But the Word does not say whether man was made for religion or religion for man; it teaches us, though, that religion except the redemptive principle, existed before man was created.

So man was made under religion; or at least to be religious. Our Lord teaches it would be better for one to be forever unborn than to cause some one else to be lost, which one may do by being irreligious.

Religion was the first thing enjoined upon man; it was enjoined upon Adam before he was married, and first of all else every one should be truly religious, or at least God enjoined upon man first of all obedience to his Creator, and obedience to rightful authority is the first thing that should be enjoined upon every one who comes into this world.

Parents are as in the place of God to their children until they are capable of acting for themselves in morality. So up to that time the parents are accountable to God for them, and ever after they are to perform their natural duties toward each other. The religious is the oldest principle in this world.

Marriage and the Sabbath are the oldest institutions known to

man; they were both established in the garden of Eden before man sinned. They are universal—made for all mankind.

Ch. 1. Marriage. "Marriage is honorable in all, and the bed undefiled." Heb. 13:4. By inspiration he foresaw what he warns against in (1 Tim. 4:3), that some in the future as they do now, would claim to be too holy to marry, but the marriage bed is holy, holy for all, and brings honor to every one who enters it and obeys its injunctions. Marriage is a high honor to any one, but there be many who dishonor their marriage, and many too dishonor themselves by neglecting to marry.

The institution of marriage is one of the greatest blessings of mankind. It is an holy and life-time contract and covenant between one man and one woman, for their mutual happiness and to accomplish the purposes of their Creator in establishing it. It cannot be between more than one man and one woman at the same time; the very nature of marriage forbids it, and makes such a thing impossible; for marriage is a unit of one man and one woman. They twain are one, in reality, therefore, no man can have but one wife at the same time.

God not only ordained it such a contract, such a covenant, such a unit of two by affinity, combining together in one flesh, but explained and enforced it in necessity by creating only one man and one woman, and all the rest afterward were so closely related to them that they could have no other in marriage, which shows His will on the subject from the first. So Christ referred the whole question to the precedence of their creation, and the first marriage as a precedent for all the rest. Matt. 19:4-6.

He did the same thing in the beginning of the New World after the flood, having saved four men and four women—four couples already married—one wife for each man and one husband for each woman. In both instances He made the sexes equal, and the census from all countries shows that His Providence keeps the sexes about equal, so that everyone has the opportunity to fill the specific commandment given to everyone on this subject in Genesis, and also in 1 Cor. 7:1-2. This was a practical expression of His will on the subject to the post-deluvian world, as to the first, yet as the prophet saith, "had He the residue of the Spirit." Mal. 2:14-16. He asks wherefore one, that is, one woman for each man; and one husband for each woman, and the censuses of all lands show that that is all He makes provisions for. The prophet answers the question. A godly seed, or generation, that there should be no illegitimate children, that every man may know his children and not be ashamed to own them in any presence. Everything to the contrary of which is an abomination in the sight of the Lord, and that a man knowing his children should discharge all of the natural and lawful duties he owes to them, which of course is right and best for individuals as well as for society; and it is His will

that all parents should be lawfully such, and holy persons in His sight, likewise that all children be lawfully born and consequently happy, in God's law and the State's.

Nor has any man a right to a woman for pleasure only, nor as a matter of convenience nor of commerce; neither has a woman any right to a man as a matter of commerce, or convenience, or pleasure. Marriage is for legitimate offspring in order to perpetuate the human race and that in physical, mental and moral tact, and that this may be done in the best, the happiest way.

Anyone knows that to eat food and to drink water as the Creator has ordained for us is best for health and happiness, and that excess in the simplest diet and in the best water is a damage to health and happiness. It seems that men lusted to go to excess in marrying and the Lord suffered Solomon to go to the full length until he disgusted and satiated himself with it and pronounced it vanity; then he warned all others against sinning against virtue, recommended to marry in youth and always be true to their marriage covenant, giving it as his judgment that that was the way to insure the greatest amount of domestic happiness.

I believe if a man will be true to his first love, strictly chaste all his life from an innocent child, marry that one in early life, discharge all his duties, it will be the happiest course he can take through life, and that excesses of all kinds bring misery.

The history of the race, as well as our own experience and observation, shows that it is always best to obey this divine law of marriage, and always be completely virtuous before and after marriage.

It does not follow from the nature of marriage that a man or woman may not marry again in case of the death of either party to the marriage covenant, nor does it follow from the nature of that covenant that if virtue is violated by either party, the other being innocent, may not sue and obtain a lawful divorce and marry again. This the divine Law-giver has always allowed, and such an act carries with it no blame or dishonor whatever to the innocent one. The Bible is the complete defence of all who have to suffer such an extreme misfortune.

The Lord has always visited the infractions of the laws of marriage by any people with severe penalties, or in other words, for sinning in any way against virtue. Virtue in its common meaning is one of the most important principles in the happiness of any people. Everyone should first of all things provide for the protection and cultivation of his virtue, and marriage is the divine shield or protection of one's virtue. 1 Cor. 7:1-2. And while we pray, as everyone ought, "Lead us not into temptation, but deliver us from evil," let us have the good judgment not to expose ourselves to temptations or to evil or danger of any kind.

If "it is good for a man not to touch a woman" except his own

wife, then a man ought to gallant his own wife, and not some other man's wife, and another man gallant his wife; this is an evil; it does harm. The Bible is the best book on etiquette and we all would do well to practice its courtesies and take its cautions. Society has made rules against the teaching of the Bible, which are also against the happiness of people in the end, for they result in evil, cause much trouble, for while one man may do to trust to be truly polite to his neighbor there are many that will not tote fair.

Every married man—and I do not think there ought to be any other class of grown men—should so arrange his business as not to strain his virtue. If he is a legislator, congressman or anything else, which causes him to be away from home, he ought to so adjust all of his affairs as not to bring a strain upon his or his wife's virtue. The Bible teaches us so to do. 1 Cor. 7:4-5. In all such cases it would be best to carry his wife with him, and children, too, unless for his own comfort and for the happiness of his family he makes his absences from home short.

If a person is in a business that is a strain upon virtue or exposes one's self or anyone else to temptation, the best thing is to abandon it. It is better to make less and be virtuous, pure, safe, harmless, and not even risk the danger of a fall and its awful miseries upon all concerned.

I'm sorry for a man that has to be away from home much and for his family, too, as drummers, for instance. If the trading part of the human family would adopt a more happy plan on which line, and all the traveling public also, it would be better for the country, even if they did not get quite as much money. But no doubt but all lines of business and the whole country would only do the better by it, instead of losing by it, for they would get the trade and the profit anyhow.

It is not at all a wise thing for any man to be away from his family very much. His wife and children need him at home, and it is better for his neighborhood that he make his stays from home as short as necessity will allow.

Where is the consistency of making laws or of teaching and enforcing laws, when they themselves are privately or otherwise breaking them? Think of the idea of the State, of any State, fixing as it is called, "the age of consent;" there is no such age. They have no right to fix any age of consent for anyone to do wrong, and no one has a right or excuse to consent to do wrong. This whole business of fixing an age of consent is, as it were, to capture the uninstructed and overpower them by their wiles into an evil course which is so bad that they who protect them by law don't want to hear it named. They ought to be ashamed of it.

Where is the difference in doing wrong personally and in protecting somebody else to do wrong? Are not the accessories to

murder found guilty of murder in laws? Do not such legislators make themselves guilty in this matter of consent, let the age be what it may? The idea of protecting mean persons by law in taking other's children from them, and that for slavery of body and soul both of the meanest type ever invented, is too shocking to be thought of; then boast of a free country.

It is far worse than any form of kidnapping condemned by these same legislators. This is as the Bible says, "frameth mischief by a law." Ps. 94:20. It is a wonder that the people do not express their indignation against all such laws and their contempt for those who pass such acts in the name of law. They defile any legislature that passes them, any code they are put into, and are a shame on all those who pay them to enact them and upon any State that allows them to exist.

Sin is bad when done against the law of man only, yet it is always against God's law, but awful bad is it to deliberately protect by law those who trample upon the rights of other. The State then makes herself a violator of God's law and a protector of those who rob others of their most precious possessions—their children. It would be a far less injury to the child for them to kill her at once, and a less grief to her parents and the rest of the family to mourn her as dead, and not so bad for society either as what they do.

No city or any other body of people is justifiable in having such a law, or custom, or practice; nor is a State or nation justifiable in allowing it in its cities, neither anywhere else in its boundary, by which they protect from punishment those who commit crimes against others; and as to sin, we are all under the same moral law toward God and toward one another. None can escape its obligations or its penalties; be not deceived, you will have to account for it.

It was sins against virtue that caused the destruction of Sodom and the cities burned with her; it was one of the main causes of the destruction of the Greek and Roman nations, and of the Jewish nationality. The New Testament charges them with it in that generation just before their dreadful fall. All of these are providential warnings for all others and lessons of timely instruction for all mankind. This sin, in its different forms, I hesitate not to say, has brought more miseries upon the human family than any other species of wickedness, and, therefore, let not those who think they have escaped so far boast, for punishment will surely come, in some way or other, in this life at that, and everyone will have to answer to that Judge who knoweth all, in the end of days, if not before. As at death the righteous enter upon immediate reward, so do the wicked upon suffering, both of which will be greatly enhanced at the last day.

In view of all these and for many other good reasons, I do not think it is advisable for either sex to live unmarried. However

pure they may be in it, it is inconvenient, troublesome and an unnecessary self-denial. While the New Testament permits of such a choice it is with a great deal of caution, as in Matt. 19:12. Even if for holy reasons they make such a choice, I fear they will live to see their mistake. Once I heard a good lady say: "Francis Asbury said he was not sure but he made a mistake in following Paul rather than Peter on this subject." How strange it is that the Roman clergy forsake Peter on this.

I believe a man or woman either will be happier at home and more useful in society in all of life's stations and duties to be married than to be single. I think, however, with the greater part who live single it is a misfortune rather than an intention. When an inquisitive Yankee lady asked the man who wrote The History of the War Between the States why he never married, the great statesman said: "Ah, there is a story about that." It is said there was also in the case of the bachelor president, James Buchanan; however wise they be I demur against the choice. There is a story though in most of such cases.

If they had have married the ones they grieved so much about in all probability they would have found that they did not match well with them. It is better in all such cases to think if it was not so decreed it is providential and for their good, and associate with other fair ones and they will take all that grief out of him, then marry another and be happy.

More than one man has told me that he lived single to take care of his mother. I think in such cases they can bring more help and comfort to their mothers to have been properly married; so could they to their sisters also.

Both nature and revelation teach us that marriage is the purer, happier, better state. In regard to preaching, Christ said, "Let the dead bury the dead," rather than not preach, so should a man feel in regard to getting him a wife.

However, some single lives have been very commendable, as for instance, the first generation of Methodist traveling preachers, both in England and America, many of whom sacrificed in this sense to get the itinerancy established. Those who follow after them enter into their labors, nor can they ever too highly appreciate what the first did for them. All honor due to such be given, who sacrificed themselves in so noble a cause. Some other churches tried to establish a similar system but failed, and why? Because they did not have the men that would sacrifice themselves for it.

Many praiseworthy ones, too, might be mentioned in the establishment of our government, as Washington, foregoing married bliss till that long war was over. Likewise many others, all for their country's sake, nor will a grateful people fail to reward them.

But such sacrifices are no longer necessary or advisable; let every clergyman have his wife, it is his inherent, natural right, and

none have the authority to object. Let every soldier have his family, he is entitled to a wife and children. Every one who went to the front in the war, whether hurt or not, is entitled to his pension, let him have it. Every one widowed by it, let her have her's. It is but little compared with her losses for her country.

I believe preachers can do more to illustrate and enforce by example the duties of religion to be married and have children than not, they will have more friends and do more good. Being in such conditions as to be touched in the course of a life time with whatever of an ordinary nature touched others, they will be better prepared to sympathize with them, and it will open veins of usefulness to a married preacher, especially if he has the good fortune to have children into which an unmarried preacher cannot enter.

I believe even foreign missionaries, take them through their life time, will do more good to be married than not. If married they can exemplify before the heathen how a man ought to bear himself towards his wife; could, if he had children, illustrate in his own conduct many Christian duties better than one who has no children or wife, for whatever people see done they can understand much better than if it is only told them; as when the student in surgery sees the master use the knife he can understand it better than he can from lectures only. So it is in regard to all teaching, the world needs the object lessons, and it is best for preachers to touch human life in all its innocent phases, so also it is with men and women in all pursuits. As it is written, "Let every man have his own wife, and every woman her own husband." "While the earth remaineth," none are exempt from that duty; none are denied that privilege.

If all of men and all of women would be obedient to that law there would be none left out, for the census of the world shows there is enough for that, and none to spare. How happy the world would be if all of them would do that. It is declared to be God's will in many ways, as He teaches no human body is for fornication, or adultery, or whoredom, or any other form of uncleanness. There is no ground for polygamy, bigamy, concubinage, or for anything else unvirtuous. He wills the sanctification of everyone; that the vessels, the body of every soul, should be held in honor, in all purity, not defiled or abused in any way (1 Thess. 4:3-8), so the Lord provides an helpmeet for everyone. Neither is it His will that any refuse themselves to have an helpmeet, nor is it His will that any deprive others from that enjoyment, nor for any to despise or neglect that duty they owe to their race and to their Creator.

But now it is a good deal like property, some having a great excess of it, while others have none. In some countries kings and others among them have many so-called wives, for no man can have but one wife at the same time, but thus they keep many men from having any wife at all, which is as hard on the women as it

is on the men; because if a man has four women, three of them have no husband. The Bible gives the women the same marital rights as it does the men, in obedience thereto I have seen wedded intelligence walking beside reason dethroned in his wife, kindly and faithfully performing the duties in his relation to her.

While King Solomon lived a pure life his wife did also, but when he went into impurity, perhaps, she did, too, for he accused them all of adultery. Ecl. 7:28. Though it was wrong, he had no right to complain, for he first taught them to do wrong in his own examples. In regard to the heathen ones he had, their fathers did the first wrong in the matter in offering them to Solomon for this purpose.

"He that giveth her in marriage doeth well, but he that giveth her not in marriage doeth better (1 Cor. 7:38); but it is easily seen that it is not laid down as a general rule, and moreover he tells us it was not by commandment from the Lord, but only out of his own mind he delivered this judgment. He here deviated from the custom as he explains in verses 25, 26, only as an exception, for the time being, or "present distress," that is, foreseeing the war our Lord said should come with its awful results, was close at hand, he thought it would be best until it was over for all involved in it to remain as they were, yet he added if they did not have the power over themselves to carry it out fully it would be better to marry, verses 9, 37.

In the 38th verse the pronoun her is supplied by the translators, therefore it may have reference to any unmarried person given himself or herself in marriage or not as each decided to do. Then it gives a man, under the restrictions laid down, the privilege to keep himself from marriage or the privilege to give himself in marriage to some woman, and I think he ought to do the latter, risking all consequences. He should give her his virginity, for it is her right, and his duty to his Creator. He should endow her with his youthful chastity. But alas! I fear that many have lost this sacred and best dowery before they marry! If so, they are poor indeed. Yet it is better for them to marry and keep themselves to the law of marriage.

It shows, too, that a woman of lawful age has the same right a man has. She may give her virginity to some man in lawful marriage or she may not, as she chooses to do. It is clear the apostle does not mean to bind any of either sex in this advice given for the then present distress, and therefore whichever course one took, under the circumstances, marry or not, it would be no sin so he lived right.

So in regard to parents giving their consent, if they consented contrary to his advice it would be no sin, or if they withheld their consent it would be no sin; for he said that only "by permission, and not of commandment."

It shows that one has the right to keep in a state of perfect celibacy if he so decrees for some conscientious reason, and if afterwards he finds he is not able to continue in such purity and chooses to marry, he should do so; and it shows that there is no lawful power lodged anywhere to enforce celibacy or virginity upon either sex. And it further shows in all cases where persons have vowed for any reason to live an unmarried life if they find it is inconvenient or unhappy for them, the proper thing for them to do is to get married (verse the seventh), and God will release them and pardon the former mistakes. The ninth verse covers all cases, whether under vows or not, and no such vows to whomsoever made are binding in the sight of God.

Our Lord advised in every place marriage rather than celibacy. He allowed celibacy only upon the ground that those who went into it had the strength to continue in it in all purity through their life time. He lived it in all perfection, but it is a baptism against nature, which Adam Clarke says no man can receive except he is literally a eunuch. Matt. 19:12. I do not think any man can continue as pure both in body and soul in a state of celibacy as he would be in proper marriage, which is the reason our Lord discouraged it in all and in everyone. Just so with St. Paul, "If they cannot contain" perfect purity through life time it would be better to marry in youthful days. Many take upon themselves, in the ardor of youth such vows, which mature manhood, when the struggle is harder, fails of that purity they hoped to obtain and find a miserable old age, because they started wrong and continued wrong. The book, *Imitation of Christ*, T. A. Kempis, shows that the celibate who wrote it was always in a vain struggle against his natural manhood for a victory he never got, nor can anyone get it on that plan. Nothing but the grace of Christ enables anyone to conquer in that fight.

There are trials all the way; temptations come to all; they come in all periods of lifetime; it is a continual warfare. Some of the hardest battles are often fought quite near to heaven's gate; therefore, if we expect to be allowed to rest outside of heaven we shall get disappointed, but it is a glorious struggle in Christ with His help, and blessed will be the final outcome.

Some of our States have laws forbidding marriage in certain specified cases, which I think is wrong. I do not think anyone should be denied the privilege of marriage on account of crime. If they were to get married perhaps they would be good citizens. If anybody has a desire for marriage it shows he has a qualification for that relation. I do not think really insane persons have any desire to marry.

If persons in feeble health, or of diseased constitutions, marry and bear children and they die young, how do we know but it is for the best? It may be for the glory of God and for the good of

society. We see that many do die young and that of the healthiest of parents, and that many live though diseased, which are born of robust parents.

Neither from sin, nor from disease, was a certain one born blind, but for the glory of God. John 9:1-3. From this example a man may not inherit blindness from his parents, but though having the most favorable antecedents may be defective that the Creator may be glorified in him. We should not, therefore, add affliction to the afflicted by withholding from him his natural rights, but we are to do as we would be done by; if all would do that there would be no harm done to anyone.

Have we not seen some blind ones doing more good than some seeing ones? And do not some of sickly ones do better than some of the healthy ones? A short, weakly life has done more good in the world than many a strong, long life; therefore, don't let us deprive the weakly ones of any of their natural rights and privileges, and thereby render them more unhappy, and besides expose them to temptation. Providence distributes His gifts to everyone as He sees best; therefore, those things we cannot mend it is best to let adjust themselves.

Especially while so many of the stout, vigorous ones are failing to marry we should not by any means deprive the diseased ones, or criminals, or other whoever they be who can marry on Scriptural grounds; and, moreover, their offspring might be better and more useful than the offspring of many of the robust who go into dissipation of any kind, for thereby they poison their blood and the blood of those engendered by them. All States should rather encourage all to marry and thereby bear their part in building up their country, and of keeping their race intact. All churches and all societies should do likewise, commending every duty to all, and every innocent privilege also.

Many have been the books written advising the unmarried how to select suitable companions so as to secure to themselves the highest degree of happiness in wedded life, yet none of them have equaled nature herself. For instance, in the constitution of our society the sexes are allowed to associate together for acquaintance, friendship, courtship and marriage, by conversing together they will soon find out which in either sex they like best. As Dean Swift says, he chose the one whose conversation pleased him most. If a young man makes a lady's acquaintance that pleases him well, if she without any effort on her part throws a charm over him which causes her image to be impressed upon his heart and mind so that when he is absent from her he naturally thinks of her, reviews in happy memory the conversation which he had with her, remembering the sweet intonations of her voice, her lovely smiles and the pretty dimples which played over her cheeks when she laughed, so that she is a living pres-

ence with him by day and by night, whether he is alone or in a crowd, that shows thus far that she is naturally suited to him; if it is so with her it shows also that he is so far suited to her.

If this mutual attraction continues it shows that they have a natural affinity for each other, but if either without looking for it finds in the other something repulsive, it shows there is a natural repulsion between them, not seen at first, which is naturally forbidding to their marriage; one of many reasons why he should not propose too soon. Whichever finds this in the other should not blame that person for it, because it cannot be helped, it is the natural law of repulsion planted in us all by our Creator for wise purposes. Some, until they learn better, find fault and fall out for that, which no one is to be blamed for having. He may be a permanent attraction to some other lady, and she may be all that could be desired by some other gentleman.

Everyone may find some one for whom he or she has a lasting affinity, which is the natural law that adapts them to each other, and if everything else is agreeable in both it will be a happy union.

It is often the case one we have a natural affinity for is lacking in moral qualities or business qualities, then we will have to decline going farther or else make a sacrifice somewhere. Some have sacrificed their taste for personal agreeableness in the natural qualities for the better moral or business qualities, and have prospered, lived in plenty and splendor, while others have sacrificed the better moral or business qualities for that which is naturally pleasing and agreeable, and after a while have found a large vacancy for the comforts and even the necessities of life, with misery enough.

If a gentleman admires a lady and they are thrown into each other's presence she will hardly fail to discover it, and if she can admire him she will be sure to sympathize with his esteem for her; for it is but natural to the feminine nature to respond in heart to his love, unless he is naturally repulsive to her. Sometimes a lady sees a gentleman she naturally admires and falls in love with him without any encouragement from him, but usually love begins in the way stated above; and when she in an intuitive way responds to his love she wants a manly expression of his love for her; otherwise she will come to hate him; for she cannot bear a cowardly lover. No man, however, is safe in trifling with a lady's affections, nor will any man of correct judgment do that.

Natural marriage is a unit made by the affinity of one male and one female. The laws of attraction and repulsion are planted in us all for this purpose that every one may find his own affinity. It is designed to be indissolvable until natural death removes either of them, and the laws governing it cover the whole ground of virtue in both parties.

If a man unmarried sins in any way against his virtue, whether with another in that guilt or himself alone, he not only sins against God and himself, but also against her who shall be his wife; therefore, he should guard his virtue ever as with a jealous eye, for every time he so sins he so far disqualifies himself to be a complete husband, and renders himself unworthy of her. He should keep his virtue most sacredly for her and endow her with it as he expects to receive hers at the hymenial altar. It is her right; she should have it. Though now however unfortunate he has been it would be better to reform and get married.

If one never marries it is better to love some one of the opposite sex, for nothing conduces more to a perfect physical development than pure sexual love. It gives completeness to every feature and sweetness to the voice; it brings purity to the heart and mind, and inspiration to genius. The noblest of endeavors in either sex are born of love; the mightiest heroism is of her authorship. She inspires the sweetest poetry and the most eloquent oratory; she sustains the student in every department of learning in all its weary tedium, and the apprentice in every profession in his slow-plodding way to success.

It is always the love of some princess or pretty lass that leads human nature in her noblest endeavors and crowns them with the greatest success, blessing those who obey her dictates oft with the grandest triumphs over every opposing element.

It is one of the necessary principles in the formation of character; nothing is better for any young person than a pure, virtuous love. It would be a great and sad mistake, always to be regreted, in any of either sex to deny themselves of her help and sweet influences over body, mind and spirit. It is better to love and fail to reap the possession of its happy fruition than not to love at all.

You see all vows of celibacy or virginity deprive one of all that, for they have no such hope. How miserable is it for them! Then follow the teaching of Christ and not be caught in such a snare.

The phrenological writers base the happiness of marriage upon the compatibility of the natural temperaments of the parties, and vice versa. Their science cannot go farther than that, while the religious writers insist most upon moral and pious qualities, and others upon financial, social and intellectual equality. Amidst it all I know no better way for those who have yet to make that choice than to consult their natural instincts, their common sense, their reason and their best informed judgment. Happy are they who get all they desire in nature, in education and in grace; to be married in that way is one of the best estates a person can have in this life.

While the writers have done well upon moral, intellectual and

social qualities of the sexes in order to happiness in marriage, there is a point of equal importance to fullest happiness in matrimony which they have overlooked, that is physical equality of the sexes. Much depends upon this; the lack of it has brought great inconvenience on an otherwise happy man.

In order to acquire this our girls should be reared in a way to toughen their fiber; let them have a plenty of open air exercises, such as active sports, athletic plays, walking, running, jumping, riding on horseback and such kinds of work as will not injure them in any way; helping in all kinds of domestic work in the house, yard and garden, learning all that is to be done in all these departments of life and helping their fathers and brothers in their business and work when the weather is pleasant in such kinds of work as they can do without injury to their health.

No branch of education is more important for a girl than this. Happy is she who learns these lessons well; that can be a good housekeeper, a splendid cook, as well as a very queen in society.

School rooms should be constructed with an eye to the healthfulness of all who attend. The seats ought to be graded to suit the height of the pupils and the desks likewise; so that none of them would have any need to stoop over to read, write or do anything else; but the top of each, where lies the book or paper, should be so high that the student occupying the seat would be obliged to sit up straight to do his work in his several studies. They should be taught to always sit, or stand, or walk erect, having the shoulders spread back to a square in a manly, graceful, healthful position, in order that the lungs may have space to develop; it adds much to their constitution in either sex, as well as health, strength and beauty.

Some may think it is a necessity for some to be round, or humped-shouldered, but not at all; it is the result of habit. I have seen many babies, and have never seen a round-shouldered one yet. If a man suffers such a deformity to grow upon himself until he is thirty years old by perseverance to the contrary he can relieve himself of it, and keep himself straight the remainder of his life; it will pay him well to do so, and stick to it. As the apostle saith, "I keep under my body;" to do that he tells us how he persevered in holy wrestlings to the contrary (1 Cor. 9:26, 27), and by using the means I have named above a man can do what I said he could.

When children retire for rest and sleep their parents or guardians should see that they do not lie in a curve, but straight with the bed, so as not to draw in the chest while asleep. Physiologists teach that they grow more while asleep than when awake; how important then that they lie in a healthful position. They should be taught, for the most part, to lie straight on the right

side, stretching out occasionally on the back for change of position in order to rest better as they have need.

It is best to lie with the head to the north, it gives sweeter rest, better sleep and more complete restoration to strength for next day's work of any kind than to head any other way. But few will believe this; yet those who may try it will be well rewarded for it. It is not original with me; I saw it in a newspaper, tried it, found it true; then I remembered in my youthful home when I slept so soundly and so refreshingly my bed headed to the north.

Children should not be allowed to sit at home in a crooked position; in reading, writing, knitting, sewing or any kind of work or of amusements, keep their shoulders square and bodies erect, and so stand and so walk and ride. You must kindly inform them of the need of all these things and cause them to see the good there is in it to them or you will not succeed.

Habits, correct or incorrect, will follow them through life. As a lady wrote a few years ago, that she "wished for a law to be passed to keep our public men from sitting on their spines, especially when riding in public conveyances with ladies." Perhaps the cares of State weigh so heavily upon them they are more jaded than other men.

It is a pity that Madam Fashion is so exacting upon our girls. Her demands upon them cause them to suffer much, especially in after life, a cruelty inflicted upon them solely to get money. How true it is that 'the love of money is the root of all evil.' It is the source of the cruelties of fashions as it is of other evils, and their husbands, whoever they may be, will be put to much inconvenience and trouble by and by on account of it.

While single they try every way they can to be pretty, not thinking that they themselves are prettier, as the opposite sex do, than all the ornaments they can put on. To be admired, to please, to be fashionable, they will dress in styles which are as unhealthy as they are uncomfortable, and for the sake of style, eating and drinking things too hot to be taken into one's mouth, sipping hot coffee out of a teaspoon instead of using a saucer to cool it, preparing for the dentist by burning the enamel off the teeth which nature can never heal; the inevitable decay of the enamel, followed by toothache and bad health, are sure to come.

The same applies to hot teas and soups as well. Nothing should be drank or eaten while it is unpleasant to the membranes of the mouth or tongue before they are hardened by this habit. The best thing to do about it is to be independent enough to drop the fashion and adopt a better; thereby you may save others from suffering as well as yourself.

In all this, in either sex, they are looking forward to a happy marriage, but alas! it is only preparing them the less for its en-

joyment when that good fortune comes, for to be happily married, to be every way fitted for its duties, to take in its enjoyments, in either sex, is more than to be a leader in fashion; it is the highest natural enjoyment we can have.

But the "lords of creation" should be lectured some, too. Many of them instead of taking good advice, follow the advice of the bad (Ps. 1:1), learning things, bad things, which they ought not to know; eating forbidden fruit, wasting time and money both, and besides, which is worse, losing strength, all of which they will need, and will regret when they see the losses they have suffered. Some of them after they become of lawful age to marry postpone it, hoping to get better prepared, but alas! becoming less prepared for it all the while on account of bad habits. It is better, far better, to be a pure young man, without a profession, than to have a learned profession with any kind of bad habits. It is better to be without money and have a good character than to have money with bad habits. It is better to marry young and be pure than to wait and become impure. It is better, too, for a lady to take a young man of good qualities without money than one even older and more experienced with money but polluted by some evil habit.

I see no greater evil before us to-day than the fact of so many unmarried men, notwithstanding they are of lawful age to be married; it is a pity. It becomes every man to marry, to build up his own race and that after a lawful manner. He who does it not stands squarely in his own light, which he may see some day and regret it too.

The best thing a young man can do in this direction, is to pick out the girl he admires most, he loves best, engage himself to her, if she reciprocates his love, and when the proper time comes marry her, but do not in the meantime be making love to others, if he does he will not bring trouble upon others only, but will injure himself; will lose friends, and perhaps get involved in something for which he will always be sorry. There are many ways in which it may damage him, he will ever repent it. Of course he should have a high-toned, gentle, manly bearing toward every lady. If he should ever be tempted to do anything impolite toward any lady he would do well to think, suppose it was his sister and some other fellow, and do as he would be done by, surely that would restrain him and save him from such a trouble.

It is well for any gentleman never to keep company, only as far as ordinary politeness requires, with a lady or girl he esteems unworthy for any reason to be his wife, or whom he considers below his mother or sisters in social standing, if he does it will be a damage to him, it will lower him not only in the estimation of other people, but sink him in his own; it would be better rather to seek the company of those above him so as to be bettered him-

self. A man should never let himself down; no, not in his own estimation of himself, from that high standard of gentility and true manhood he hopes to reach. Sustain your own self. Keep thyself pure. Do thyself no harm. It is better, ten times better, to marry in the purity of youth than to live unmarried and make a fortune, acquire honor of men, and be impure yourself. If then you ever do marry you will not be able to bring that comfort to your family you otherwise would.

Almost anything is possible to a young man if he will only take the right course. Does not the Master of men say, "All things are possible to him that believeth." That carries along with it perseverance also. A man should never faint in regard to any good undertaking, for if he will only persevere he will get there.

I did myself one time; my wife had made me some tea in a small coffee pot, I had taken some, after awhile went back for some more, when I poured out a cup about half full it stopped, it seemed it was all out, yet I thought there must be more, on examination I found there was obstruction at the strainer that prevented it from flowing into the spout; so by persevering I got all I wanted. I believe that God Himself will help a man more if he will persevere in that which he ought to do.

Many a summer morning the plowman finds it hot and oppressive, yet he perseveres, stopping not. After a while a gentle, moist breeze from rising clouds fans, not his fevered brow, but heated and perspiring face, made so in obedience to the first commandment given to a sinner (Gen. 3:19), and from now on till noon it is less severe on him than in the early morn, when the atmosphere, unrelieved by breeze, was laden with heat. Thus perseverance brings to the patient toiler in every field of action where good is done rich results.

I once knew a widower who loved a very excellent lady, a very princess by nature and culture both. She, though a very kind friend to him, would not agree to marry him, but he persevered, nor was he discouraged when a half dozen years were gone. He was a father of six interesting children which, perhaps, caused her to deny him, but at the end of the sixth year of his courtship they were happily married; he was well paid for waiting. Being slow to accept that charge showed that she appreciated its duties and could not consent to neglect the least of them, which made the family very comfortable under her splendid management.

So while you strive to excel in knowledge don't neglect the basic knowledge of taking care of your physical manhood. Many a genius has failed here. Some from drink, some from other forms of dissipation, some from over-indulgence in things lawful. You should take care of your body, in it you shall receive again that which you do in it. Gal. 6:8; 2 Cor. 5:10; 1 Cor. 6:13-20.

There is a sinful disposition in the male sex in middle age, and

more after that period, to wander away from their wives in thought and affection, too, which is an evil that should not be tolerated or even thought of by them, for if allowed it will lead to impurity in spirit, to dishonor and disgrace and trouble and bring much sorrow upon them and their families. This principle, made worse and worse as they indulge it, is one of the main supports of the bad house wherever it exists; that class of men want it. Not having the fairness, to say nothing of other condemning features to consider, suppose it were their wives doing such things instead of themselves, and they crushed down by fear of disgrace into non-resistence, and in this beastly course the father and son do the abominable thing, and that too with the same woman; when if they would only read the Bible they would see the shame of it. Amos 2:6-8.

The Creator has planted in the race, and in all living creatures, sexual desire for the purposes of procreation, which is, and ever should be, the main object of marriage, and if they will consider how much pleasure the gracious Maker of us all provides for them over and above the offices of procreation they shall be so grateful to Him as to be willing to bear Him the full number of legitimate children, and by no means give an occasion for any others to come into this world by their agency.

In its first risings in youthful days this desire in the young breast is pure. To follow its innocent dictates is the happiest course for either sex; and if allowed to have its natural way it will lead to marriage and happiness. That is the holy office for which it is given; they will do better, too, without the meddling of others. Of course parents should watch over the associations of their children and break off or allow them at first no objectionable company.

They can lead their children if they will be watchful for them and persevere in it into realms of highest enjoyment in all respects, and they should begin early with them, and never tire in the good work. Then they will see their children with pure habits, good, intelligent and happily married in young life, which of itself is a good fortune, when with the right kind of instruction in the other duties of life they have the foundation for permanent happiness.

Every man carries the badge of his profession. It is the black dust of the anvil and forge on the blacksmith, the lint of the gin-
ner and those employed at cotton mills. It is the tan on the farmer's face, the whiteness of the merchant's complexion, while there is something in the eye of the lawyer that causes people to recognize his profession, and the politician and the diplomat are known by the cut of the eye. There is an undefinable something about a preacher which causes people to guess his calling, and the fair maiden can tell the man who loves her the best.

The drunkard, the gambler and every class of criminals carry their badges. They think they hide their real characters, but they are mistaken, people know how to read them, so you are making your own badge. Excess of all kinds are weakening to the body and against mental and moral development. Without proper physical development and constant physical sustenance your mental capacity cannot be sustained, nor will your moral capacity be sustained either. Proper exercise and care of the body, temperance and moderation in all things are as necessary to full success in life as are the exercises of the mind and of the moral powers.

Our grandfathers used to, before retiring at night, cover up some chunks to keep fire through the night, rising early next morning would lay on the live coals some lightwood and using their lungs as a bellows would blow and blow and the more they blew the more would their lungs expand and the more air would pour into their lungs, and the oxygen mixing with the blood as it was propelled more rapidly through the system, would purify their blood and prepare them better for their breakfast than the modern man is with a drink of whiskey.

If a fellow would do that way every night and morning, letting all the whiskies alone, he will hardly have consumption, even if it is caused by parasites he would be stout enough to resist it anyhow. A sound mind and healthy body, both pure, is wealth indeed.

Another that will help his lungs, is to take hold of the churn dash, use it right and briskly, until the butter comes. It will relieve his wife so much, which he ought to do all he can, for she will have enough to do anyhow.

After marriage let the politeness, kind attentions and sweet surprises of courtship spread over all the pages of life. The husband should discern what is pleasant, enjoyable to his wife, and try to meet the demand in all things, anticipating her wants, giving her agreeable surprises in supplying them without her asking, ever keeping his heart right towards her, always growing to her, and never for a moment suffering himself to grow from her. If this is mutual the twain will indeed be one.

Nothing pleases a wife better than for her husband to kiss her; he should keep this up as long as life holds them together. If he neglects it she will notice it, and be sure to think there is something curious somewhere. She may not mention it, will grieve, and damage her health thereby on account of his neglect of her. It will pay him well to always attend to that duty, but it will not be worth a cent to him to kiss others. Indeed he will be much happier not to do that at all.

When he comes in from his business or work he should dismiss all that from his mind and enter heartily into company with his

wife. It will make the time restful and enjoyable to her. It is the best way to have health and happiness in the home.

The wife should try to find out the taste of her husband in all things; know what he likes to eat, how he likes for it to be prepared, how he likes for it to be cooked, then suit him the best she can. If he is a sensible man it will not spoil him; it will pay her well to do so.

Neither of them should ever think that any duty is too small to be looked after and duly attended to. For instance, now he is to leave home, is to take the train, is pushed for time, has hardly sufficient time to dress for the trip before the train arrives, he throws on his shirt, a button is missing here, one off there, and here the hole is torn out so it won't stay fastened together. He thinks what trials I have! Hears the whistle in the distance, fears he'll be left, but he has to get or call for another shirt.

Again he has to go out on important business, his time is short, has been busy, could stop no sooner to dress for it; in a hurry he throws his shirt over his head, but when his head reaches the top it won't go out. What's to matter? Suck luck! Such luck! Why it's fastened at the top! Now he has to take it off to undo it, for when she did it up, she smoothed it, and examined it, and to have it very nice she buttoned every button more than twice.

CHAPTER 2.

The Holy Sabbath.

Adam and Eve at the beginning of the first Sabbath found it about dusk at the close of the sixth day, for according to the calendar we have followed in the holy narrative it was then growing dark and the next day then beginning was reserved from that time forward for the Sabbath; as the day is thus reckoned throughout the Old Testament. So what we call night was the first half of the full day with them, as when it is day here it is night on the side of the globe opposite us. So when the men of the sea cross the 180 meridian they drop a day from their calendar. At the set of twilight was the beginning of the first Sabbath, and God rested from his work on the seventh day; He stopped working, He had also finished. The farmer usually quits his work at the going down of the sun, or at setting day.

God blessed the seventh day, made it holy, hallowed it, every bit of it. He told the man and his wife that they had the privilege to improve their possessions any way they might wish to, but they must not work on the day whose evening was then be-

ginning but rest all of that day from all of their work and worship Him, and that they should keep a strict account of the days and every seventh day they must rest from their own work, and desist from their own pleasures, (Is. 58:13) and worship God on that returnng day, keep it holy, all of it; and whether agreeable or disagreeable to them or their posterity they must always so keep it, then on week days He would bless them in their own happy tasks.

God did not work any on the seventh day; but rested all of that day from all His works of creating and making: as the apostle saith: "Entered into His rest." When a man undertakes to do anything and succeeds he congratulates himself, and the more difficult the task, and the more important it is the deeper his feeling of satisfaction at its successful completion. So with the Son of God, He had undertaken the creation of the worlds and at every turning step, He was satisfied and pronounced it good, and His Father approved it also, and at the close the great Godhead proclaimed that it all was good, good.

As the apostle says of Him as the Redeemer, "Who for the joy that was set before Him endured the cross," and as the prophet saith, "He shall see of the travail of His soul and be satisfied," so deep was His satisfaction at the successful completion of the works of Creation; and in view of it He rested on the seventh day from all the works of Creation and rejoiced and took in this satisfaction over all His work and therefore He sanctified it, made it a legal day of rest and of worship, private and public, and of spiritual refreshment for all men for all time to come. Ordained and established it as a standing memorial of His work of Creation, and a perpetual weekly celebration of its successful completion in six days; therefore He considered it of that much importance as an event. No other is so honored, except the finishing of His work of redemption which was complete when he rose from the dead, which even is commemorated in the bleeding of the old and new Sabbaths ever since in the Lord's Day, or Sunday.

Doubtless He had reference to this when He said before: "The Son of Man is Lord even of the Sabbath day," therefore changed it from the seventh to the first day of the week, which may imply. "'Twas great to create, 'Twas greater to redeem." Both of these great events are commemorated in the Lord's day, or Sunday.

However we are not to understand that He needed rest; he never became weary, it only means that He ceased from His work, His providence went on all the while. A Christian King will rest on the Sabbath day, but he does not give up his government to keep the Sabbath. So the Lord holds the reins of universal government in His own hands at all times, while He rested on the seventh day all the spheres, and every thing in nature moved on

in their appointed courses with harmony and unity in variety surpassing the highest conception and comprehension of men.

A Christian man keeps the Sabbath yet neither abandons his possessions nor his authority to do so. Even so God has never abandoned the things which He made, no, not to keep the Sabbath even. Christ sayeth: "My Father worketh hitherto and I work." The most beautiful thing a father can do is to set good examples for his children to follow. Just so in keeping the Sabbath our Heavenly Father set an example for all his human family to follow, and gives this as a supreme reason why we all should keep it, for which reason it is called the Sabbath of the Lord; because He not only ordained it, but kept it Himself. So he ever did while He lived among men, went to public worship as well as to private devotions on that day, until after his resurrection, keeping thenceforth with them the first day of the week as His now authorized Sabbath; shown by his appearances to them in their assemblies on the first day of the week. Lu. 24:13, 31, 33, 34, 36. John 20:19 and 26 v. Here is the example of the same great Author to the Christian Sabbath and from it we have the examples of the apostles and the Christian Church in their time. Acts 20:7. 1 Cor. 16:2.

The Sabbath is neither a Jewish custom nor a Christian institution, designed for universal man, made binding upon all "while the earth remaineth." Matt. 5:18. Once embodied in an unchangeable law it cannot be repealed. Ex. 20:8-11. This is the unalterable law of the Sabbath in both Testaments.

Some writers claim that it has been kept with such exactness that a Sabbath has never been lost from the beginning of time until now, or has past unkept by God-fearing people in every age of the world. I do not know that that is true, but I believe it was sacredly kept by Adam and his posterity, as it was given to him, until the flood. In that settlement between God and all flesh executed by the flood there was no charge of Sabbath breaking brought against them, on the account of it, years and months and days—and seven days—are several times mentioned, which includes the Sabbath, it being the seventh day of every week. I believe it was kept by Noah and his sons and handed down in their lines of descent in like manner as it was before the deluge, and that it was kept by Abraham and descended from him to his generations. He could not have been perfect without it, (Gen. 17:1) it was embraced in his faithfulness, and too commonly understood to be specified. Gen. 18:19. Nor could Job have been perfect without keeping the Sabbath day holy, it seems it was so commonly understood by all that its mention was not necessary farther than it does occur in the sacred text, and I believe it was kept by Israel in Egypt until they were enslaved.

I believe it is a witness of Divine revelation to man; that it has

shone with, if not a universal, an unbroken light from its first appointment in Eden unto this day, and that it shall shine on and bear testimony on ancient truth until the end of days shall come.

Marriage and the Sabbath are two witnesses that have lived and have testified from the garden of Eden to this time, and shall continue unto the end.

The Sabbath was no new announcement at Sinai; they may not have been permitted to keep it in their bondage; but doubtless remembered it as a sweet privilege. The new generation of them showed at Sinai the need of new instructions upon it.

Centuries after this, their avarice, their haste to get rich with some and desire for worldly pleasure in others, led them often to violate the Sabbath; but having suffered so much for this sin in their sore and long captivity in Babylon that after their return to liberty and to their own country they were ever after very strict in keeping the Sabbath day holy. As God blessed it, sanctified it, and made it holy, from the beginning, and no charge of this sin is brought against them after the time of Nehemiah, not in the New Testament even, unless it is implied in this, their authorities employed a military guard to watch the tomb of Christ on the Sabbath day, as they claimed to keep His disciples away from it.

The great Creator out of goodness to all hallowed the seventh day, made it holy and blessed. The days and the hours thereof are sacred, all of them. "Thou shalt honor Him, not doing thine own ways, nor finding thine own pleasure" on the Sabbath, and blessings are pronounced upon such . Is. 56:2, 58:14. But it is like that description of true religion in (Jas. 1:27) a great deal more than common charity is implied, yet ever since the days of the Pharisees many have been content to take only a part of religion and leave the other out; for some people are so inflexible that they cannot bend around the smallest ceremony, although it has only man's authority for its existence, for no emergency, but are ever flexible enough under all circumstances to bend around that great fact laid down by the great Author of Salvation: "Except a man be born again he cannot see the kingdom of God." Whereas, the Master Himself ate His last passover a day before the ceremonial time, the seventh day people would repudiate His act—for He says: "With desire have I desired to eat this passover with you before I suffer. Lu. 22:15. In order to do this He must needs eat it a day before its time, and He commanded His twelve disciples to do likewise at that time—and it ended the passover in its authority for ever.

It was in order for Him, the true paschal lamb, to expire as the typical lamb was bleeding too in death; it was in order for Him, too, to eat the passover, and it was in order also for each one of his disciples too to eat with Him: so they could not do otherwise than to take it the day before He suffered. To institute His holy

supper, to henceforth fill its place; to meet these demands He changed the ceremony, as to the time on that occasion. So He changed the Sabbath from the seventh to the first day; it then passed over from the seventh day of the week to the first day of the week with Him who is our passover.

It was better for Him and for the apostles with Him to eat at an unlawful hour under ordinary circumstances than to neglect to eat it. He told them in prophecy that He would not eat it the next day at the regular time; it was fulfilled in the kingdom of God the next day when He died on the cross. Luke 22:16. While the 18:28 of John shows that His enemies had not yet eaten the passover the next morning, nor did they until that hour when Jesus was dying; then it was fulfilled from Moses. Ex. 12:27, 1 Cor. 5:7.

Under the authority we have from Christ and the Apostles the first day of the week, Sunday, or Lord's day, is as holy as was the hallowed seventh day of old, and is bound upon all by the same high authority.

No government has any right whatever to suspend the Sabbath, to move armies, or to have them on dress parade on Sunday is wrong. In case of an attack by an enemy on a Sabbath day they would have to use their best judgment, yet in that case it might be better to make a stragetic retreat. Nor should any government run its conveyances on Sunday, except when out at sea it might be too great a sacrifice or risk to stand at anchor so long. All voyages by whomsoever made, should be planned, if possible, so as not to have to run on Sunday. It is not at all true that the people have to have their mails on Sunday, but it is true for the most part it would be far better for them to have to wait until the Sabbath is past.

Sunday papers are an exceedingly great evil. If the owners of them could see the mischief they do wherever they go they certainly would not be so unfair and heartless enough as to continue them. It is all for the love of money; but it is certain, so I think, that if they will all agree to print no Sunday papers they will get as much for the six days as they get now for the seven. It is in their power to do it. And then it would be so much better for them, and for all who work on it to rest, and nice would it be too for them to cease annoying other people with their work on Sunday, and how nice would it be to keep the lashes off and let all the people have a sweet Sabbath rest, and what blessed prosperity in secular things would it bring to all lands that did so, besides the enjoyment in heart and mind the happy people would have. Whereas now so many are longing for rest to whom no rest comes.

Those who edit them or work in any way to bring them out ought to be keeping the Sabbath as the Bible teaches. Like-wise should those who work on the Sabbath to circulate them, and also

all those who read them on Sunday. The whole of it is wrong; it does much harm everywhere it goes. The claim that they write religious editorials does not justify the Sabbath breaking that is in it, nor lessen the evil their examples do.

There are some others, who out of anxiety or love of their work will not suffer their own bodies nor their minds, nor their souls to rest even on the Sabbath.

Yet others who have human beings in their employment are so hardened by the love of money that they try to persuade, and coerce them by extortion to work on the Sabbath. And why? Because in their blindness (2 Cor. 4:4) from the god of money, or Satan, they look upon them as so many machines and try to grind them all they can, not thinking that human muscles can ever tire or wear out; and that they, as well as themselves have a supreme Judge to face for it all.

There ought to be a strike everywhere against working on Sunday where any ordinary work is demanded of them to be done on the Sabbath.

It would have to be a very great emergency to justify any government in doing any of its work or business on the Sabbath; Legislative, judicial, executive, postal, military, transportation, or any other kind of government work or business should rest on the Sabbath. It is the duty of the government—of all governments—to stop work, business and pleasure, on the Sabbath, just as it is of individuals. Of course the great Author allows works of mercy and charity to be done on the Sabbath, as to heal the sick to bury the dead, to protect life, to save life, in cases of necessity are permitted to be done on the Sabbath, and all these immunities from guilt should be done in the spirit of worship to the Great Author of the holy day.

Nor has any corporation the right to run their business on Sunday. All steamboats and all other vessels for business or pleasure, and railroad trains, as far as possible should stop for the Sabbath. If street cars were run on the Sabbath only for such service as are allowed by Divine right and those who run them tarry to enjoy those services and carry back those they brought even at the week day fee, I do not think they would be condemned of God for that.

All mining operations, cheese factories, dairies, cotton mills, paper mills, and every thing of that nature, and all trading, and every form of secular business should halt for the Sabbath. No drinks of any kind, or any thing else should be sold on Sunday, unless actually necessary; nor running the livery business for money or pleasure on the Sabbath is justifiable.

If the railroads would refuse to move not only freight but passengers and mails, too, on the Sabbath I think they would make more money, have fewer accidents, less losses, and perhaps never

be found in the hands of a receiver. They could hold a convention on it and all agree to rest Sunday and on the Sunday nights too. They would get all the work to do which they now do any how. All freight would wait for the opportunity, and the passengers too, and let all the steamboats, and all water transportation do likewise. and it is obvious that they would get the same patronage they do now, and of course would make as much, and save more. It is obliged to be so, for every body and all commerce would have to wait to be accommodated just as they do now when they cant do otherwise.

Now in all fair reasoning there is no need, nor justification, in breaking the Sabbath in any of these things, and it is clear that all concerned could get all the profit there is in it anyhow. The allwise Creator when He ordained the Sabbath knew that there would never be any conflict between our real need and the keeping of the Sabbath, and there is not at this day. As I have said above there is only so much money in all these things and they can get it all the same without breaking the Sabbath, and then have the sweet rest of mind and body on the holy day, and the conscious approval of God, and of yourself that you annoyed no one on the sacred day to get a few dollars, nor kept any one else from rest, or from church on that day; neither the anxious wives from embracing their husbands, nor the little ones from kissing their papa on Sunday.

Now let us all try to solve this question, and not let the Sabbath and human rights be violated to get money, which we can get any how in an easier way, for "the way of transgressors is hard." Prov. 13. 15. I wish all would try it.

I believe all men would profit by strictly keeping the Sabbath, to rest and worship "according to the commandment." Aside from its Divine sanctity it is the wisest and best institution, except marriage, known to man. Men observe in themselves that they need the rest every day which is suggested to them by the coming on of evening shadows, and that they need the rest the law of the Sabbath day requires of them. The observation of the farmer is sufficient to convince him that he can make more during the year by keeping every Sabbath holy than not.

I heard my grandfather tell of two wagoners before the days of railroads in their country. One decided that he would make a trip to market and back, a load both ways, without keeping the Sabbath while out; he tried it one time. The other kept the Sabbath on the road both ways, going and coming loaded, as usual. He made the trip quicker than the other with his team in much better condition, too, than the other's team on returning.

A man will be stronger, do more work, and live longer to keep each returning Sabbath than not. In youth it might pass unnoticed perhaps awhile, but before middle age he will feel besides the

rest of each night he needs the Sabbath rest also. If he works physically, or attends to business, or to professional duties all the week days, and on Sundays has his hands or mind employed he will find after awhile he is jaded, nature will admonish him; he needs rest. As the Master said to His tired servants: "Come yourselves apart and rest awhile." Mark 6:31.

When he takes the needed rest his nature is satisfied, he is refreshed, feels like pitching in again. Perhaps this is an instinctive call of nature to us to keep the Sabbath, or rather Providence causes it to be so in us all in order to bring us into the better way—the way of everlasting rest; although but for the injunction found in the best of books, the Bible, the word of God, the cupidity of civilized man would often persuade him to neglect to take this much needed rest.

In the frigid zones men have found it necessary to rest a part of every four and twenty hours, and also to rest on the Sabbath. The one long day to be broken into as many days as there are 24 hour periods in it for the purpose of rest and sleep which they need every day of 24 hours. So is the one long night following it every year which they have. It is thus divided in their arrangement for labor, rest and sleep, and both the long day of six months, and the one night equally long, every year, are divided into weeks for the Sabbath and its holy privileges. They have learned this by experience or rather by Providence, who teaches man to profit by experience and natural observations, and it is all very helpful to their happiness.

Nothing is more wholesome for any people than to remember the Sabbath day to keep it holy. Those who do not shall surely suffer the penalties; witness the Jews in war, defeat, and captivity, serving their enemies seventy years, redeeming the Sabbath time they had appropriated to their own uses, which amounted to seventy years, according to Bible history, which cured them of Sabbath breaking as it did of idolatry also. Witness also the downfall of other nations—without redemption—for their sins in the sight of God, then see that aside from spiritual interest it will pay any man, or set of men, to keep the Sabbath according to the Scriptures.

Of course when machinery is kept in motion both day and night it is done by a set of night hands relieving the day hands. The night hands suffer much by it too, as all do who violate the order of nature. Their sleep in the day time does not refresh them as it would taken at night, their health is damaged by working at night, especially all night.

In railroading and steamboating, etc., the hands have to relieve each other by day and by night, and when they are on a Sunday run the Sabbath rest must come in somewhere or they will break down. I have heard farmers say they feel stiff and sore on

Sunday from a week's work, but what would it be if they had no Sabbath to rest from it? If any think they have any moral excuse for requiring their hands to work on Sunday they are mistaken. Take it altogether, applied to all work, business and pleasure in the long run, it will pay better to fear God and regard the feelings of humanity.

Think of a man sitting up in church on Sunday and he at the same time extorting work out of others for his own pleasure or profit, while he is there in the midst of all these high enjoyments!

Why, the old slaveholders always allowed their hands the privilege of going to church on the Sabbath, to the same church they went themselves, or some other church if they preferred, and Sunday nights, and week day nights, and sometimes on week days, especially in protracted meetings and campmeetings. They never thought of working them on Sunday. Many a lady is so situated that she works all the week and Sunday too. I do not mean that she does wrong, but it is unfortunate for her. In all such cases they should strictly set apart one week day as a day of rest and conscientiously stick to it while life shall last. No medicine is better for her health. It is divinely appointed and written in ourselves, in our need of the seventh day's rest.

If ministers of the Gospel spend the six work days in reading, study and pastoral work and preach every Sunday they virtually have no Sabbath of rest. It is an infraction upon their strength to follow any such rule. If they preach on Saturdays and Sundays, it would be well for them to observe Friday as a rest day; if they preach only on Sunday, at eleven o'clock and the evening of the Sabbath it would be well to abandon themselves to a total rest all day Saturday, and rest and sleep well Saturday night, then come to their hardest day's work with all the strength, and vigor and freshness possible, so as to give to the Master and His people the very best service they can render. He said to His apostles: "Come ye yourselves apart into a desert place, and rest a while," and at that very time they were never more crowded with work.

This regular rule persisted in is better than a summer vacation. The men who follow it while in health will need no other vacation, for it is in harmony with nature, and the law of the seventh day's rest. We should never overdo. Nature admonishes us in season; we will do well to keep to God's laws always and in all things. If a vacation recuperates after a hard strain it is soon lost by doing the same thing over again; whereas God's method sustains all the time.

All mental workers need nature's rest as well as all physical toilers. It is a fashion with some to burn the midnight lamp, but that's against nature. They try to make amends by sleeping late next morning. It is better to retire early, put out the light and

sleep; its the most refreshing to the tired body and mind, then arise with the rising day; and study by day light: if the time is well improved it is enough; and is worth more than twice the time spent coercing fagging nature to work, and always let the mind as well as the body keeps the Sabbath holy.

If the young and the strong would consult nature more they could study better, and study longer, and in after life could do better work, and work longer. But some will work all the time, day, night, and the Sabbath—to make money for themselves and it is all folly, for it shall perish, all, and themselves with it. It is so much better for tired nature in all to be allowed to rest and sleep at night, on God's plan, and to keep the holy Sabbath according to His commandment.

CHAPTER 3.

Penalty and Sacrifice.

When I wrote it down in Part 2, Ch. 13, of The Story of Creation that the love of existence so inheres in our common nature that a lost soul even could thank Christ for continued being, I did not know that such an idea had ever been advanced before, but so found two years afterwards in reading Boswell's Life of Johnson, Vol. 2, page 198.

Johnson: "Now, mere existence is so much better than nothing that one would rather exist in pain than not to exist." An inspired writer prays, "Blot me not out of Thy Book." The fact that now we have no experience by nature of any other state of existence than this causes us to cling in desire the more fastly to this. So in that future state they know not what annihilation would be, so they had rather risk it in that state than to be blotted out of being. But as in heaven new scenes of delight are ever and anon bursting upon the vision of the redeemed, so in torment the wretched spirits are often plunged into fiercer pains, yet cling in desire to existence rather than to be blotted out of being.

If the second death is eternal punishment the first must have meant total destruction of being. But man did not experience it, for Christ unconditionally saved Adam and all of his from it. In this sense He absolutely took "away the sin of the world," and saved the whole race from it. But if from this second probation in which Adam and Eve and all their race were placed after they fell any fall and leave this world unsaved from sin, the penalty to them is the second death, torment in hell forever and ever. If the first death meant only corporeal death then the race is not saved from it, neither can be but by the general resurrection. In

Gen. 2:17 the penalty must have been annihilation of being, but the meditation of Christ prevented it, and put him on a second probation with different conditions, where everyone engendered of this first pair has since stood and the result to each is life in heaven or death in hell, and we are all called upon to make choice between the two.

The first of all sacrifices was the sacrifice of the Son of God, which was made in heaven ere one was offered on earth. Those on earth were but types, that was the antitype; those were but figures, that was truth. John 1:17. Ere He visited in the cool of the day Adam and Eve after they had sinned the sacrifice had been offered for them and accepted of the Father in heaven, so when redemption was offered to them it had the throne of God to support it. And while the judgment proceeded mercy rejoiced against it. James 2:17. At every step man received a respite in the prolongation of his life on earth and hope of a blessed immortality for his soul and body in heaven, however he must suffer the consequences of his sin in this world, and if any are untrue in this present trial they will have to suffer them also in eternity. Part 3, Chapter 18 of The Story of Creation. Every sacrifice slain for a sinner showed that he deserved to die for his sin, that death results from sin, and the burning of the body of the victim after death showed that the penalty for sin was more than corporeal death; that there is suffering following sin after the sinner dies here. Therefore, future punishment for sin was proclaimed in this object lesson in every burnt offering from the first to the last. So the doctrine of future punishment for sin, beyond corporeal death, was revealed to man from the first burnt offering.

The burning of the body of the animal on the altar after its death, so often mentioned, shows there is punishment for the sinner after he dies out of this world, or why burn the carcass after the animal is dead? It bled to death; the blood is the life, the ransom for him that offered it. Its blood was the type of Christ's atonement, but it is, as it were, punishment after death which was to show that if the sinner in whose stead it was accepted does not repent, he shall suffer after death, here in his body, in eternity for his sins. Anything short of this fails to show the emblematic meaning of the lesson taught in the burning of the body of the beast. The burning shows the fiery nature also of that suffering awaiting the sinner in eternity. It is antedated here in the burning of a guilty conscience, as a conscience purged from sin is a foretaste of heaven.

Ever since the first burnt offering hell has been preached from the burning victim upon the altar. From the first to the last burnt offering hell was preached in typical flame, but after the types were fulfilled on the cross it ceased to be preached in types

of flame, but by living tongues of fire, a flame with the Holy Ghost and love for lost souls.

It is clear that the doctrine of future punishment for sin, eternal at that, is taught in the Old Testament, from its beginning to its end. Its first, its last, its every burnt offering showed it in type of flame. Both Testaments declare it in the last chapter of each. It is almost the beginning of the New Testament; is in its first and in its last book. It is in Genesis, third chapter, and in Matthew, third chapter. "Flee from the wrath to come" (Matt. 3:7); that means future. It means future punishment for sin after the death of the sinner in this world. The destruction of Jerusalem had not been foretold then. Christ revealed it to His apostles three years later than John's announcement, but it was difficult for them to believe He meant it literally. John the Baptist means hell, nothing short of it. The doctrine, then, that there is a hell is as old as that, and as old as the revelation made to Adam after he sinned. The history of the doctrine of future and eternal punishment for sin is as old as is the history of the doctrine of salvation from sin here and of the blessed reward of those finally saved in heaven.

The first punishments for sin, as foretold in the third chapter of Genesis, 16-19 verses, is on the world to-day, surely the punishments on immortality will not be shorter, but eternal.

"The wicked shall be turned into hell, and all the nations that forget God." Ps. 9:17. If it means the grave it is without pith or point, for the righteous are so turned, too, and the nations that remember God go there also. It certainly means a place where the righteous do not go.

This penalty was known to Job and all the speakers in that book. Deeper than hell. Ch. 11:8. This cannot mean the grave; it is not deep, and here he is speaking of the incomprehensibility of God. "It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?" Heaven and hell are used here as opposite terms. Heaven and hell in contrast were familiar to them. It means the greatest extreme from heaven, the place of torment. The incorrigibleness of future punishment is set forth in 33:18 and 36:18, but in the 33:24 is shown God's mercy and love in providing against it. "Deliver him from going down to the pit: I have found a ransom." He does not deliver any man from going to the grave, the pit then means hell. There is no ransom against natural death; it must mean redeemed from going to hell.

If there is a captive there is of necessity a captor. If there is a Redeemer there must be something to redeem from. God apprehended the situation and provided for it. Anything less than the Scriptural statement on this subject would depreciate the work and sufferings of Christ for mankind. The warning and the

promise given to our first parents imply all since taught in both Testaments on this fearful subject. By sin they were as vessels prepared for destruction, and hastening unto it would have reached it but for the blessed arrangement of all grace made for them to escape it. Henceforth their faith and their hope clung to the precious promise. The seed of the woman shall bruise the serpent's—Satan's—head; the captive shall put his feet upon the head of the captor.

Here is the germ of the whole doctrine of redemption; its roots embedded in the throne of God, its branches spread out all over the pages of revelation, and its first and its last thought is salvation from sin here and from eternal punishment for sin hereafter by a home in the everlasting heaven. If this is not so, why do the greatest and best of Christians in their dying moments cling to the cross of Christ as their only grounds of hope? And why the awful terrors of the wicked in death? No degree of faith or culture in practical duties or gift of grace, or holiness in the Christian, the cross; the cross of Christ only fills the demand. While the wicked whose conscience is not seared but is yet alive with now open eye upon hell, dies in dreadful despair and horror.

Hope in Christ the dying sinner has not. He has despised or at least neglected it. If there were no hell or any kind of future punishment he might die quite satisfied, but after death here there is the judgment, and after that, what? That is the question! And is what you have prepared yourself for.

Take away the penalty affixed to crime in any government and you weaken that government in proportion to the degree of relaxation of the penalty. In those congregations, therefore, where no hell is preached, that preaching is about as warm and as weak as moonshine in a temperate zone. I have read that travelers at the Equator if they have no better protection, have to carry umbrellas spread over their heads in time of the full moon to prevent moonstroke, which explains a promise made to the righteous (Ps. 121:6), "the moon shall not smite thee by night." Such preaching, then, will average less warm and less powerful than moonshine. The greater the light the greater the heat; then, brother, enlighten them.

Knowledge is more needed in this world than anything else. People suffer for the lack of the right kind of knowledge more than for anything else. It is the truth concerning mankind. "My people," saith the Lord, "perish far the lack of knowledge," cries His prophet. Hos. 4:6-8. The case is not yet bettered of the majority of mankind at this time in enlightened countries at that. Christ says: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. Salvation then, does not spring out of ignorance. We have to be "wise unto salvation through faith in Christ Jesus," with

"the excellency of knowledge" dwelling in our hearts. The Bible proves to us that the Lord wants the whole world enlightened and that with the knowledge of personal salvation. O, how sweet is that light; its in-coming fills the heart with joy.

But where is hell? O, how sad if it you or I shall find! According to Scripture hell is literally farther from heaven than is this globe, for neither winged spirit nor angel can make the passage from heaven to hell or from hell to heaven (Luke 16:26), but from us to heaven it is frequently made. The impassable gulf does not intercept between us and heaven, nor does it prevent exit from us to hell.

The distance from earth to heaven can no man calculate, neither has infinite Prescience revealed it. When the beloved prophet was making intercession for his people, the angel Gabriel was dispatched from the royal government of heaven on rapid wings to comfort and answer that holy prophet's prayer. His arrival with heavenly good news was about the time of the regular evening sacrifice of old, the ninth hour of the day, or 3 o'clock in the afternoon. If Daniel began his holy supplications about the time of the regular morning sacrifice (Dan. 9:20-23), at the third hour of the day, 9 o'clock, before noon, then he had been praying since 9 all that morning until 3 o'clock in the afternoon of the same day, which would give answer that the angel was six hours of our time in his flight. But how far angelic pinions can move in an hour we cannot tell, yet quicker than that did the prophet's prayer mount to heaven's throne, for ere he had begun, his prayer was heard on high. The thoughts of man travel at more than lightning speed, and his words are as swift as these to the throne of God. Scarce more quickly do man's sensations travel through his own body; then truly is the throne above of easy access to pious ones even while in the body confined, and how much more when the soul is disencumbered.

Our Lord said to the penitent sufferer at his side: "To-day shalt thou be with Me in Paradise." About the hour of three in the afternoon did the Supreme Leader go; not long hence, before setting day, did His ransomed leave. Then if the distance was more great, the speed was more swift for the miles or leagues of that shining way were soon covered by their dexterous wings. When the holy sufferer said in triumph, "Father, into Thy hands I command My spirit," instantly that holy, liberated soul sped its way to the loving parental bosom. Nor did it lack any company on the way for many of the redeemed from earth were in the angelic throng ascending high, and before they had reached the imperial dome above, heaven was bereft of all of her inhabitants going forth to meet Him. And when the happy Father did His Son embrace neither man nor angel could describe the scene.

Shortly was there another scene, scarcely less grand only as

the human is less than the divine, for that first and rich trophy of His cross was in honor to be borne home to glory, nor was there a redeemed nor angel but was glad to serve in that roll of honor, for though a thief he had been through that rich blood which for him had been shed, by his repentance and faith had been canceled all, and neither God nor angel, nor redeemed would go back of his conversion to bring the former things to remembrance. From that cross rose a happy, redeemed blood-washed soul to Paradise above, on that self-same day was with Christ in the presence of His Father. While from that one on the opposite side descended one unbelieving, unrepenting soul to hell quite as quick. Thus the opposite acts of men lead to opposite ends, as pole answers to pole. As in these material orbs so in that spiritual realm the one answers against the other; this is heaven, that is hell.

That the soul of our blessed Lord went into the lower regions for any purpose, I do not believe. With His Father I believe He remained, as it were, in a state of rest during His disembodied state; then descending with hosts of the redeemed and of angels on the morning of his resurrection He re-entered His body, which had not seen corruption, in triumph as a mighty conqueror, which He was; forth from the grave He came as one who treadeth the winepress alone. Just after this every grave that was rent at his death was bereft of its precious dust, and their souls in risen bodies appeared to many in Jerusalem who formerly knew them. Matt. 27:53. When to that weeping disciple He said: "Touch Me not for I have not yet ascended to My Father," He meant in His resurrected body, for the Father must have the precious privilege of embracing Him first in this newly glorified state.

After the rising of the sun on that glorious first day of the week, now made sacred by these divine events worthy of the annals of earth and of heaven, with these the first fruits of the harvest from the dead He ascended upon high, leading captivity captive, the captive now with his feet upon the captor, having received and now bestowing gifts upon men. As they went up the scene was transcendantly great, exceeding all before. In the afternoon of that same day He walked with Cleopas and his fellow as they journeyed and were sad, but now made glad by the presence of their risen Lord; and at even of the self-same day was He with the other disciples in Jerusalem. So it appears that the passage from earth to heaven and from heaven to earth was quickly made, and frequently made, let the distance be what it may, small or great, while it is never made from hell to heaven. There is not one case of such passage on record, and the Bible teaches that that passage cannot be made; that that doom is an eternal doom.

O, my friends, let no man deceive you! No, not by any means.

"Know ye not that the unrighteous shall not inherit the kingdom of God?" And no sinner is righteous at all unless he is now ceased from his sins and regenerated by the Holy Ghost. If he is regenerated his sins are forgiven and God deals with him as though he had never sinned, and this is for Christ's sake.

It is vain to talk of loving God and of serving Him unless by this change of our moral nature this principle of love is planted and sustained in us. A child not born as yet cannot love its parents, so no soul of a sinner can love and serve God and that from love to Him, until that soul sees by a saving faith in Christ and a new birth experience, the light of the spiritual world; then, "marvel not that ye must be born again. Without this change you cannot love and, of course, cannot serve Him without fear. In filial, holy fear, springing out of love, your new-born soul crying, "Father, Father." Gal. 4:6. It is difficult for anyone that had been used to sinning before conversion to do this constantly for scores of years under all circumstances which are incident to mortality after regeneration, and they who are not regenerated do it not. None succeed in life-long purity without regenerating grace. I will have yet to find my first truly moral man that is not converted after this manner.

Be not deceived, beloved friends, none of those mentioned in 1 Cor. 6:9, 10, can be saved, nor of those named in Rev. 21:9. Read both. Behold, He cometh! He cometh! Every eye shall see Him.

Some will love "His appearing and His kingdom," others will choose rather to be buried alive than to face the scene. Some will cry even to that which can respond no more than an heathen idol to hide them from Him that sitteth upon the throne, whom all shall face, and from the wrath of the Lamb that was slain for them, whom they rejected, did not love and serve. Rev. 6:16.

Job rather rejoiced in his personal interest in the Redeemer. It was the most precious of all things to him, "My Redeemer." So he pressed this fact to his heart, was most happy in the knowing of Him as his living Redeemer. He rejoiced also in his personal interest in "the rising from the dead." Job 19:25-27. Some folks would like to be saved here in this life by proxy; some men seem to hope to get to heaven on the credit of having a good wife, others on the security of having praying parents. Job did not want to be saved in that way, neither will any one ever be saved that way. "Every one of us shall give account of himself to God." Rom. 14:12.

Some perhaps would like to see the resurrection by proxy. Job did not want to see it that way; he wanted to see God for himself, not for another, nor another for him. With his own eyes he wanted to see Him looking out of his body then risen from the dead, at the last day, in the morning. His language in its intrin-

sic sense implies a wish to dwell upon that scene—indescribable—for a long while, so will everyone be who is able to stand in that day, and their raptured visions will want to return again and again to the scene, for their happy spirits shall never tire on its supernal delights, nor will eternal days be too long for the ecstatic enjoyment of that great scene. Job 42:5; Is. 33:17; Matt. 5:8; Heb. 12:14.

It will be to those who are prepared, who for His sake are accounted worthy in His sight, the most happy scene they could behold, but just the opposite to those who are unprepared—counted unworthy by the Judge of all. Then shall they with open eyes in surprise and shame look upon Him whom they have pierced (Zech. 12:10; Ps. 22:16; John 19:37), for by their sins they crucified Him afresh in their own generation. From the first to the last generation did they sorely pierce Him, but then shall they say: "Lord, when sawest we Thee and piercedest Thee?" Then shall He answer and say unto them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Yes, ungratefully, most cruelly do they now pierce Him, who loves them most, who did the most for them. For every wicked life virtually endorses "the counsel and deed of them" who with wicked hands crucified Him.

Now while the happy immortals shall never tire of the beauty of the King, nor of the beautiful scenes of heaven, what are you doing in the way of laying up for yourself against that day? The day which shall "try every man's work of what sort it is." Whether it shall endure or perish. 1 Cor. 3:10-15. What are you doing for the bettering of your race in this life? or of bringing souls unto glory hereafter? What is your record as now made?

Job rejoiced in hope that his future visions of God in eternity and his completed redemption at the resurrection of the dead would be the consummation of his life in friendship and fellowship with God, whom he loved so much in this life, as he says: "When I shall see for myself and mine eyes shall behold, and not another." None other than mine old, tried and familiar friend! None other than He whom I trusted, loved and served since my conversion to Him!

Prospectively upon its face is the doctrine of the resurrection of all at the last day, which is said to be the crowning of all others taught in revelation.

If he should know Christ intuitively he would know others he had seen here; it involves, therefore, the whole scheme of redemption with all of its results, of its effects in this world and also in that which is to come, with its promises and blessings, on the one hand, and its threatenings and penalties on the other. As Job said at first in reference to the life which now is: "What!

Shall we receive good at the hand of God, and shall we not receive evil?" That is, in the interest He has in the affairs of earth; as in the life to come, both shall be distributed by the hand of God, for this or for that purpose as He shall determine in the case of every human being.

All this to Job and to his four friends did the Lord teach in this remarkably good and wise book of Job in reference to the world to come as in this, with all its fears and terrors, with its good and real evils, and therein is taught the fact of future punishment as truly as is the fact of future happiness. These as opposite fixed states are like Gerizem and Ebal, over against each other, as prosperity and adversity are "set the one over against the other."

Without the three persons of the Godhead salvation of man could not be at all; this was understand by the patriarchs, no doubt. If there had been no Son of God there would have been no sacrifice; if no God the Father there would have been no one to offer it to or to accept it; no Holy Ghost to bring it in the reach of the sinner; it would have been ineffectual. So it requires the offices of the three persons of the Holy Trinity to save men. The holy patriarchs must have understood this. God and the Spirit of God are mentioned in Gen. 1:2. Elohim is understood to mean the three Persons. In speaking of God they often use double expressions, as in Job 11:7, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection." And in 5:8, "I would seek unto God, and unto God would I commit my cause," instead of using the pronoun; so in 8:3, 5, as in other places. It is, perhaps, in reference to God and to the Son of God. Job also speaks of the Spirit of God (26:13). "By His Spirit hath He garnished the heavens."

The office of Christ as advocate is referred to in 9:33: "Neither is there any days man betwixt us that might lay his hand upon us both. And that of Redeemer (19:29); and of Ransom (33:24). David saye, "My God, my God." Ps. 22:1. So did Christ upon the cross, by which He may have meant the Father and the Spirit. And "The Lord said unto my Lord." Ps. 110:1. In Luke 20:44 it is shown that David meant the Father and the Son of God. And if Abraham saw the day of Christ on earth and was glad, then he understood its meaning. So then the patriarchs were informed of the nature of sacrifice, of its foundation and its results.

The nearest of kin to the killed was the avenger of blood from the first. Job understood this. Christ he knew as the Redeeming kinsman to all our race, and He is the avenger of blood to all who are guilty, hence it is said that vengeance belongs to God; He saves those who obey the Gospel, and avenges wrath upon those that disobey it. In the day of judgment He will be an inexorable Judge, sitting upon a throne that has no pardoning power,

that knows no mercy, that shows no pity. Then the door will be shut against further applications. It will be useless to appeal to the throne any more; it will be a throne of grace no longer, but of justice only. He will not then hear your bitter cry however pathetic, but will laugh at your calamity, and mock at all your fears. Prov. 1:24-31.

Job had a comfortable hope in all these doctrines of revealed truth, which solaced him in all his troubles. He hoped to again see his sons and daughters in spirit by misfortune slain here, and afterwards at last to receive them in bodies all glorious, children of the resurrection. How is it with you? Shall your departure be in triumph or woe? Shall your resurrection be "to everlasting life or to shame and everlasting contempt?" Dan. 12:2. Shall it be to life eternal or to eternal damnation? John 5:29.

"For we must all appear before the judgment seat of Christ." 2 Cor. 5:10. That will be the greatest scene in the whole history of man, the one which all others are precipitating and culminating unto in the onward march of human events to the ultimate of life and destiny of each one who has lived on the earth. Most glorious will it be to all who are prepared to enjoy it. How bad it is for anything good to come to others and we cannot enjoy it! When, too, it was a free privilege offered to all! How disappointed the poor fellow who idled away his opportunities, though he got to see the guest chamber brilliantly lighted and filled with happy guests, all of them free from anything to interfere with their perfect enjoyment, but suddenly his intrusion is discovered, and those in charge of affairs seize him by orders from the host and casts him away into the darkness without. Matt. 22:1-14.

And how bad for those who chose to be only counterfeits or hypocrites rather than true Christians when they awake to the fact that the bottomless pit is their doom forever! And for all those—and oh, the swelling numbers thereof, who for momentary gratifications of sinful passions shall be doomed to the lake of fire forever. O! how much better it is for all to do right and have everlasting joy and gladness.

Now in view of these tremendous verities, what are you doing? Are you fearing God and eschewing evil? Do you live from day to day as seeing Him who is to natural sight invisible? Do you remember in your most secret moments from man's view, "Thou, God, seeth me?" A rogue once in his neighbor's cornfield filling his sack with the well ripened ears, having posted his little son to watch every way and to tell him if he saw anyone. Presently the little fellow says, "Father." "What, do you see somebody?" asked the rogue. "No, sir, but don't God see you?" The old fellow emptied his sack quickly and never stole any more, remembering that he was always in God's sight. It applies to all of our private acts, to our intentions and desires as well. No character

is acceptable in His sight without a strictly conscientious private life.

Our weakness or our strength is seen in this. It is the little foxes that destroy the vines. Cor. 2:15. It will cost more to build a fence to keep out the pigs and big hogs both than if they were all grown. So often a man's weak point is seen cropping out in some small thing. Eccl. 10:1. A truly God-fearing person is particular to do right in small things as well as in great ones. If such a one discovers anything of the kind in one's self it is grievous to that person and a persevering effort will be made to get rid of it.

Many a mill pond is emptied by overflowing torrents breaking the dam, but one may be emptied by a small leak at the bottom. So with many a life. Some fall suddenly, some by little and little. The inevitable result is quite the same, hence the great Master says, "Watch." One often watches when he expects danger from some extraordinary circumstance, but while his soul is taking rest and sleep the little leak may be doing its sure work of destruction. By and by this neglect to look after the little duties of life will surely bring a collapse of a fair character, if nothing worse. The only safe plan is to do these and not leave the others undone. If the debt is only five cents it should be paid; a true conscience will see that it is, and those who fail to pay the least they owe to God or man are so far imperfect.

It is said of that great soldier, Robert E. Lee, when at the head of victorious armies, that his spirit was so gentle that a little child in company, even one that never saw him before, would go to him at once—a Christ-like characteristic. He was a man who conscientiously weighed the little duties of human life as well as the great ones, as this world calls great, but in the sight of Him who seeth all the widow's mite was a great gift. So the Master considers the claims of little things as well as of the great ones. He always paused to do the duties of the world's Redeemer to the least, the very least, as well as the great. Both extremes, I dare say, are alike worthy or unworthy to Him, who is partial toward none, and seeth not as man seeth. Does He not say, "I must do the works of Him that sent me"? And He left not the least one of them undone. He bids us do likewise, does He not? He explains further why he should be busy; "For the night cometh," that is, His time on earth was limited and short enough. So it is with each of us, and of course we have no time to spare from life's duties, but to the industrious rest is a duty when nature needs it.

He who trieth man's heart and judgeth his conduct declares that Job was a perfect and an upright man, one that feared God, and eschewed evil, and at this distant age who shall gainsay it. Let God be true. "In all things Job sinned not," in all this did not Job sin with his lips 2:10 James shows, "If any man offend not in word,

the same is a perfect man, and able to bridle the whole body." 3:2. By James then it is proved that Paul had that perfection for he kept under his body; (1 Cor. 9:27), nor could Job himself be more perfect than he who had learned to be content in whatever state he was in. Phil. 4:11-13. Could a mortal be better trained than that, or better governed! And by inspiration he saith, "Let as many as be perfect be thus minded."

If you are tempted to the contrary yet wish to be right, and desire to do right in all things, both great and small, God shall reveal unto your anxious spirit to know that perfection is His true standard. Phil. 3:15. Christ and the apostles taught and enjoined this standard. It was the standard of the Old Testament. The Lord always showed Himself displeased with any half-hearted, careless service.

Both Testaments extol it as the most beautiful thing in heart and life in humanity. Ps. 50:2, 1 Pt. 3:1-7. Christ is set forth as the Chiefest of ten thousand, and altogether lovely. He is beautiful above the sons of men. They then who have put on Christ are clothed in rarest beauty; as the prophet saith, "How beautiful are the feet of him that publisheth peace." Moses prays, "Let the beauty of the Lord our God be upon us," (Ps. 90:17) which beauty shines forth in His happy family upon earth. Ps. 27:4. Such are the rarest gems of beauty on earth, and when were the spirits of the just made perfect? Heb. 12:23.

EPILOGUE.

We have followed the history of mankind as far as we could get the data, from the beginning of them until the death of Job and the call of Moses to deliver Israel from the bondage of Egypt, and do not find a single charge in all those ages of any one breaking the Sabbath. A high evidence that they believed in the Edenic institutions.

Neither have we found in all those centuries a single man who voluntarily chose to live in an unmarried state, nor a single good man who married and died without the happiness of becoming a father. The two elder sons of Judah married and died childless, the first because God slew him on account of some wicked act, the second for a sin against nature. Gen. 38:7-10.

Marriage and the Sabbath having the same Divine sanctions it appears that if one was punished by Divine prerogative that the breach of the other would have been likewise. Therefore as the breach of marriage is punished and none punished for Sabbath breaking, the inference is no one durst break the Sabbath, a strong

presumption in favor of its being strictly kept all through patriarchal times.

It is best to marry, and that only according to the Divine law, and then let nature guided by His providence have its course with our fortunes.

Nor have we found in all that time a single woman who did not have the pleasure of wifehood, and of being a mother, except Deborah, Rebecca's nurse, and Jacob's only daughter, Dinah, and we do not know the particulars in their cases, but the Bible attaches no blame to either of them for it, or for anything else. I believe they were both saved in heaven.

As to Dinah so far as history is concerned, she went into obscurity after her great misfortune in which she was perfectly innocent, spent her life in serving her kindred, as society did or could not forgive such a misfortune. I have sympathized with her, and with all others who are innocent and yet are suffering on account of misfortunes, while hearts that are cold merely say, "It is their misfortune," but blessed are they who weep with those that misfortune causes to weep.

I have often thought and oh, how painful is the thought of either! —to be deflowered by seduction is far worse than Dinah's case, and far meaner is the sneak who does it, the foul deed; for seduction defiles and destroys the soul of its victim, while the other leaves the soul of its victim innocent.

The Bible also condemns those who though they do not do such a thing, yet have pleasure in those who do, because it adds another to their common harem of prostitution. A shame on them. Rom. 1:32.

Some men for economy perhaps it is, live unmarried, yet all the while inttending to get married. So it was not wilful in them to neglect this duty. Just so with many women who failed to marry; they thought they would by and by at a time most suitable. I think the Lord forgives all such, especially the women.

Among us most of the troubles in society can be traced to too much familiarity between the sexes, especially the fact that so many young men fail to marry and keep company with first one young lady then another, which is a foundation for evil as it is often discovered to be. I have often thought that the primitive custom of keeping the sexes apart until marriage would be better than those which now prevail in these United States, and it is a very bad principle in any one to abuse the confidence which society here puts in them. It is true that most of the trouble in our society grows out of customs scoiety tolerates.

"The imagination of man's heart is evil from his youth." Gen. 8:21. This begins sometime after puberty. God has endowed every perfectly formed human being with the functional capacity to originate all proper desires which if rightly controlled will bring

to the person a great deal of real happiness. If they are perverted, however, in youth—which has been the misfortune of many—or at any time thereafter it will bring a life of misery to the indulger. No man is safe without marriage. Although marriage is a great help it is not full protection; a man needs the grace of God; and after he is blessed with both of these great helps he still has to struggle more or less at times against an evil imagination if he succeeds in true virtue.

Witness the life of King Solomon. In youth he had much Divine grace, was happily married, but by and by when in fulfillment of his father's prophetic prayer, (Ps. 72:10-11), he became renowned in the earth he suffered those heathen kings to persuade him to break his marriage covenant by taking a daughter of each of them to wife. Having yielded to an evil imagination against his virtue to accommodate those kings he was persuaded by their daughters to become a patron of idolatry; as it is always true one sin opens to the way for another. Affliction is seldom single-handed at its coming, so vice and all forms of sin are double handed. It is from bad to worse.

The imagination when pure, sound, is a source of high enjoyment, but if it is perverted, becomes diseased, it brings in evil like a flood upon the soul. It made the deluge of the Old World necessary, also the burning of Sodom, and it is the source of sin in general—its birth place. Mark. 7:21-23.

Idolatry appeals to the baser passions in human hearts and finds its patrons in those perverted imaginations. The Bible so charges it upon them.

Since sin entered the human race a man needs in youth some kind of pressure to hold him in his normal place, hence it is written: "It is good for a man that he bear the yoke in his youth." Lam. of Jer., 3:27. It is best for every person to have to work in some way or other. If a man is idle mentally his imagination like the fool's heart is roving the ends of the earth. If idle physically too his person will follow as far as his money can carry him, like a real prodigal, unless something restrains him.

If a man will use his imagination in producing that which will benefit his race, it seems that it would be well for him to have sufficient income so he could execute that good work. Yet strange it is, those who do the best work for mankind have not that income, and those who have it usually do no real good work for their race.

Now, O ye children of men,
Remember "We be brethren";
Let every one be true,
And a brother's duty do:
While walking together so,
We shall love to none forego.

I hope your single life will be short—your married life long and happy; that you may never get into slack notions of Sabbath keeping, but that you may understand the question and, "remember the Sabbath day to keep it holy," agreeable to the teaching and spirit of the holy Scriptures. It is a source of high enjoyment. "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24.

It is the new Sabbath, Sunday, that is spoken of here in prophecy, for in the above verses inspiration had declared His rejection and exaltation. It therefore, evidently means the present Sabbath day, which followed from His resurrection on that first day of the week, as then He rested from His works of redemption like He did from His works of creation on the seventh day at first; and both of these rests of the Great Worker have since been commemorated in keeping the day of His resurrection as the holy Sabbath, blending the old and new together in one spirit, which is His will, as is clear from His own examples after He rose from the dead and that of the Christians ever afterward. No one can calculate how wretched this world would become without these two happiest of all institutions founded in Eden in the perfect innocency of the race.

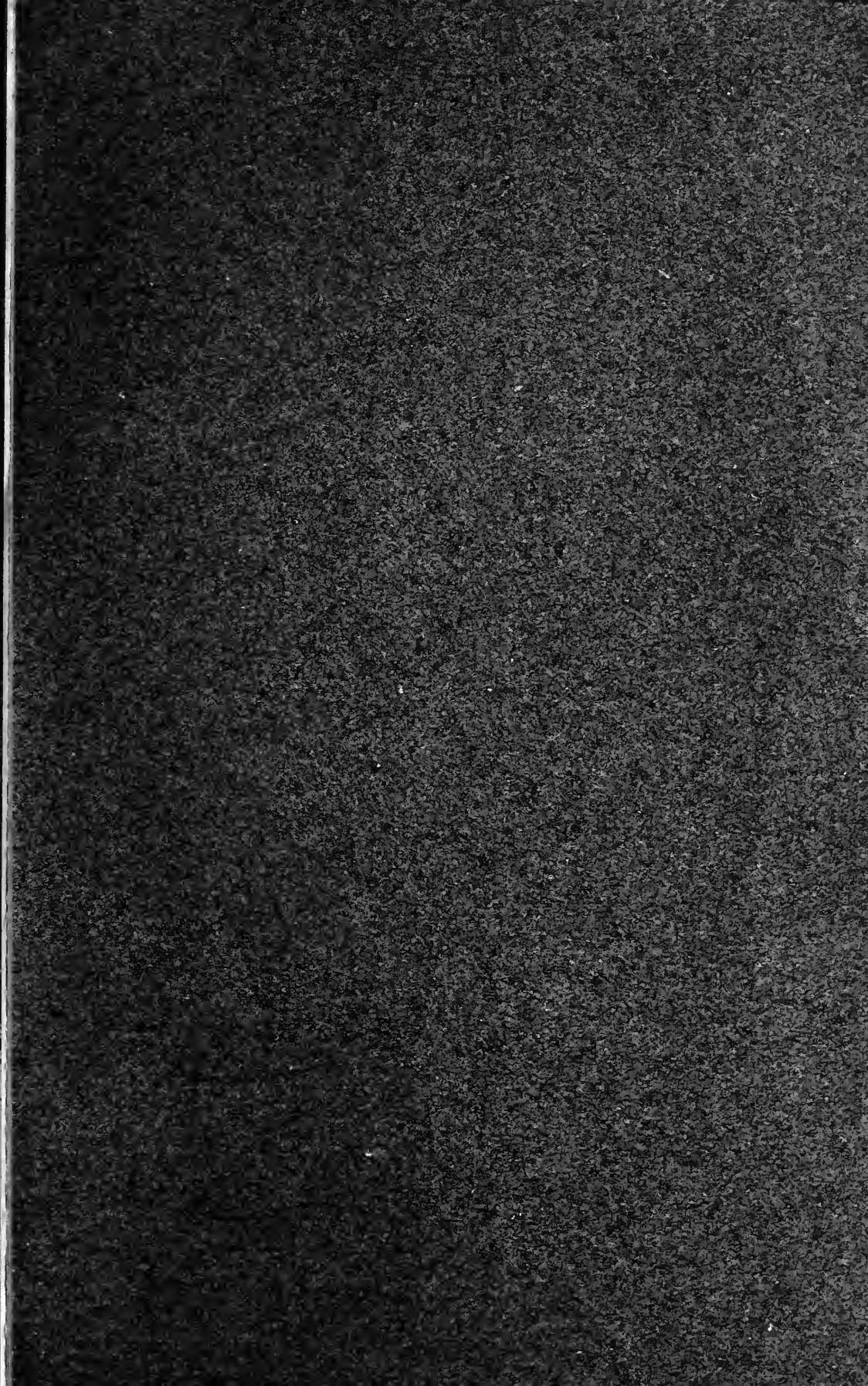
Also, that you will learn the nature of sacrifice, imbibe its genius, and find its sweet and immediate rewards, and the wide open gate of heaven for you when you leave this world.

And, moreover, that you shall never feel the bitter remorse of guilt; and know thou that the penalties of sin cannot be avoided, as in the material effect follows cause, so in the moral world suffering follows sin. It is obliged to come upon all who are guilty before God; then sin not. There is no escaping of the future and eternal punishment for sin, but in the divine clemency in the offices of Jesus the Christ in relation to the penitent. Then let all who have sinned flee to Him for succor, and sin no more.

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